

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. III, No. 6

(Price 10 Cents)

MAY 21, 1910

(\$3.00 a year)

Whole No. 58

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CHRONICLE

President Appoints Roosevelt.—Colonel Roosevelt was appointed by President Taft a special ambassador to represent the United States at the funeral of King Edward VII in London, May 20. King George has designated Lord Dundonald and Commander Charles E. F. Cunninghame Graham as aides-de-camp to attend upon the Ambassador during his stay in London. Lord Dundonald was commander of the Canadian militia in the Boer War and is Colonel of the Second Life Guards. Graham was made a commander on the emergency list in 1903, and is a groom-in-waiting to the king.

Freight Rate War Declared.—The Pennsylvania Railroad has proclaimed a rate war against the New England roads in defense of Philadelphia's differential. The fight is between Philadelphia and Boston. The Pennsylvania Railroad makes good its promise of several months ago that it would cut rates indefinitely, if forced to do so to maintain Philadelphia's differential over Boston. The reduction, which will go into effect on June 11, will be not less than six cents nor more than eight cents per hundred pounds on commodity freight of the first class to Chicago. Baltimore differential rate of two cents under Philadelphia will be maintained so that at no time while the fight is on shall the Maryland's seaport differential be disturbed. The general feeling is that something may turn up between now and June 10 to avert the freight war and adjust the rate differences on a basis satisfactory to all parties concerned.

Friar Lands Sale.—The House passed three resolutions, favorably reported by the committee on insular affairs, bearing on the acquisition by the sugar trust of Friar lands in the Philippines. One of the resolutions calls for the original letter written by the Secretary of War to the Attorney-General asking the latter's opinion as to whether Friar lands were protected by the limitations of the organic law of the Philippine Islands, together with all data submitted to the Secretary of War by counsel for Horace Havemeyer and other purchasers of the Friar lands and transmitted to the Attorney-General. These resolutions were originally introduced by Representative Martin (Democrat) of Colorado.

Timbered Areas Afire.—Vast tracts of the forest region in Minnesota and Wisconsin have been swept by flames. The densest pall of smoke seen in a score of years was reported hanging over Lake Superior and fires appeared to be burning in all directions. The fires have been raging for several days along the lines of the Northern Pacific and Great Northern. For several weeks there has been no rain in the copper country.

Public Domain Increase.—In accordance with the agreement recently made between the departments of the Interior and Agriculture, the President signed eight more proclamations restoring to the public domain 177,246 acres from the forests of Washington, Idaho and Colorado. According to the estimate of the Forest Service, this agreement will result finally in the restoration to the public domain of 4,000,000 acres.

General News Items.—The battleship *Florida*, the largest in the American navy, was launched at the Brooklyn Navy-yard.—Later accounts indicate that the recent earthquake in Costa Rica was more destructive than was first reported, the dead now being estimated at more than 2,000.—The Senate committee on naval affairs increased the naval appropriation authorized by the House to \$130,770,934, providing for two battleships, six torpedo destroyers and one submarine.—For the first time during this session of Congress, the House Republicans stood together and voted solidly for the railroad bill. The measure passed by a vote of 200 to 126. Ten Democrats were recorded in the affirmative.

Mexico.—Chile.—Cuba.—Under a suspension of rules the Mexican Congress has voted 25,000 pesos for the relief of the Cartago earthquake sufferers.—Government examiners of the oil wells of Carelmapú near the Chiloe islands in the southern part of Chile report vast deposits of petroleum which will prove a source of wealth for that country.—Statistics published by Cuba's Department of Immigration show that the population of the island has been increased by over 25,000 males and 4,000 females, eighty per cent. of the number of immigrants coming from Spain.

Reconcentrados in Nicaragua.—A private letter gives the information that General Irias, as delegate of President Madriz, has ordered the inhabitants of the district between Granada and Ochomogo to abandon their holdings without leaving even a caretaker and assemble near Granada. The Madriz troops are engaged in cutting down the growing crops that the poor people have been forced to abandon. Carlos Marengo, the proprietor of a plantation near Ochomogo, received a preparatory flogging, 150 blows in all, and was led off to jail, though hardly able to walk, where it was hoped that valuable information about the Estrada forces might be extorted from him.

Missionaries in Paraguay.—Three priests and four lay brothers of the Society of the Divine Word, whose American headquarters are at Techny, Illinois, have undertaken to reopen the world-famous "reductions" among the Guarani Indians which were so successful in the eighteenth century.

Catholic University in Argentina.—From a Catholic viewpoint, one of the most important events in commemoration of the centenary of Argentine independence was the inauguration on April 15 of the Catholic University of Buenos Aires, under the patronage of the Immaculate Conception. The most Rev. Archbishop Mariano A. Espinosa officiated. The first Rector is Mgr. Luis Duprat.

Canada.—Generals French and Henderson sailed from England for Quebec on May 12. General Sir John Denton Pinkstone French, K.C.M.G., is coming to Canada

in a semi-official capacity, and will conduct an inspection of the Canadian forces at the principal points throughout the Dominion. It was thought that the death of the King might interfere with his plans, but it is evident that this was found not to be the case. He is due to arrive in Quebec on the 20th, and the inspection of the militia of the Montreal district is fixed for May 28. General French first entered the navy, but, not liking the sea, was afterward transferred to the army and became famous as a cavalry officer. He had great fighting experience in the Soudan and South Africa and made a remarkable escape from Ladysmith with important despatches on the eve of its investment by the Boers. He has been Inspector-General of the British forces since 1907, when he was promoted General.—A despatch to the *Montreal Star*, dated Winnipeg, May 13, says that the outstanding feature of the University of Manitoba examinations, the results of which were announced on that day, is the large proportion of failures and partial failures in the first, second and third years. Of 134 first-year students in the Arts course, 34 were total failures, and no less than 58 will require to take supplementary examinations in September, only 42 passing clear. So remarkable is this that Dr. Sparling, principal of Wesley College, predicts a commission to inquire if some of the rejected students do not deserve to pass. The students claim that the standard is too high and that the work was never before so difficult. It is said that some of the professors agree.

Great Britain.—The Bill based on the Government's House of Lords' resolution and to be introduced when Parliament reassembles, has been printed. Its preamble states the intention of changing the House of Lords into a popular chamber and that, as this change cannot be made at once, it is necessary to regulate the relations between the two Houses. The regulations provided are: that a money Bill not passed by the Lords in a month after its receipt is to be presented to the king for assent; the Lords may not amend a money Bill; a Bill passed in three successive sessions of the same or successive parliaments and rejected by the Lords, is to go to the king in the way prescribed for a money Bill; amendments insisted upon by the Lords and rejected by the Commons are equivalent to a rejection of the Bill; a Bill held up by the Lords is not to be deemed changed if the Commons make additions to it necessary on account of changed circumstances; the Speaker is constituted judge of the necessity of such changes and of what constitutes a money Bill. Conservative journals point out that though the measure is ostensibly temporary, there is nothing to prevent its being permanent. On the contrary, as it is virtually the abolition of the House of Lords by the destruction of all its legislative powers, those who seek the absolute supremacy of the Commons will use every pretext to postpone the constitution of the new second chamber. Moreover, the new powers to be given to the Speaker will change his relations with the

House and will be a strong motive for the election of a strong partizan by the majority. Mr. Keir Hardie disapproves of the Bill as a step to a written constitution which, he points out, has in other countries been made an instrument of tyranny. He would prefer resolutions only to arrange the difficulties between the two Houses.

—Mr. Joseph Fels, an American citizen, is taking an active part in the Committee for the Taxation of Land Values, organized to propagate Mr. Lloyd-George's views, and has subscribed to its funds £5,000. Unionists take exceptions to this, asking what would happen if a British subject were to interfere in the same way with domestic politics in the United States—Captain Frederick Guest, Liberal member for East Dorset, has been unseated for corrupt practices during the last elections. —The *Contemporary Review* published in its May number an article reflecting very severely on the late King, blaming his failure to prevent the rejection of the Budget by the Peers, and asserting not only the House of Lords but also the Monarchy to be on trial. The article roused such indignation amongst many of the newspapers to which advance copies had been sent, that the number was withdrawn as far as possible from circulation.—Mr. Keir Hardie, in a public speech declared loyalty to the throne to be a great superstition advantageous to kings and nobles, but blinding the people to their own interests.—*Justice*, a Socialist organ, states that its party does not want a good king any more than it wants good peers or good capitalists. It simply wants to get rid of them all.—A refusal of buyers to pay the prices asked at the weekly rubber sales brought on a flurry in the shares of the new rubber companies, and many private persons speculating in them lost heavily.

Ireland.—A letter of Mr. Redmond's to Mr. Asquith, which, immediately following the announcement of King Edward's death, called attention to the phrases in the King's inaugural oath that were offensive and insulting to Catholics and demanded their removal, was a feature of the renewed discussion regarding the King's oath. The Catholic Disabilities Bill, covering this and other anti-Catholic discriminations, was introduced last year by Mr. Wm. Redmond, M.P., and obtained a majority in the House of Commons, but was shelved, ostensibly on the grounds that the Lords would reject it.—The silver jubilee of the establishment of the Irish Industries Association, under the auspices of Lady Aberdeen, disclosed the fact that Irish cottage and other industries are largely patronized in England and America and have increased fourfold within the period. Mr. T. W. Russell said that it had cost the Department of Agriculture \$20,000, and private enterprises a larger amount, to prosecute English companies who advertised and sold their wares as Irish. Eggs, bacon, butter, serge, lace, linen and other articles of an inferior quality originating from Russia, Denmark, France, Britain and even Styria, were sold as Irish, thereby depreciating the reputation while paying tribute

to the superiority of Irish goods. Convictions were secured in all cases, but the penalty was slight.—The fourteenth annual Feis Ceoil (Gaelic literary and musical competition) lasted six days and in the number and quality of entries surpassed all previous records.

How France Voted.—Although *La Croix* is pleased with the result of the first ballot on April 24, because it shows that the onward march of the *bloc* has been checked, yet it may be well to set down the official figures for that election, so that Catholics may not be too sanguine of a speedy escape from anticlerical tyranny. No doubt these official figures, depending as they do on the honesty and veracity of men who flout honesty and veracity, are not precisely trustworthy; but they may be considered a remote approximation to the reality on the principle that a liar must be plausible if he hopes to be believed. These, then, are the numbers of votes in the general elections of April 24, according to official returns: Republicans, represented by M. Briand, and comprising Radicals and Radical-Socialists, Republicans of the Left, Republicans (pure and simple), Independent Socialists and Independent Radicals, 4,909,347; Opposition, headed by M. Piou, the Catholic leader, and comprising Conservatives and Liberals, 1,516,308; Socialists, unified, and revolutionary, led by M. Guesde, 1,094,837; Progressists, represented by M. Aynard, 787,006; Nationalists, represented by M. Barrès, 149,564; sundry voters, 72,566; blank or spoiled ballots, 34,088; total of voters, 8,563,716. Even professedly Republican papers admit that the prevailing tone of the two ballotings makes for moderation and that in particular the proposed educational monopoly will not be insisted on, because it met with great opposition in all the country districts. Two elections which are, on the avowal of Government organs, a discredit to French electors are those of ex-Professor Thalamas, the insulter of Jeanne d'Arc, who was elected Deputy for Seine-et-Oise, on May 8, the feast of the heroine, and of M. Goude, the revolutionist, against whom were arrayed all the partisans of order, but who was elected by a formal mandate of M. Combes obliging his followers to vote for this antipatriotic candidate rather than for a moderate one.

Emperor Francis Joseph in Hungary.—The Emperor, known as King when he visits his Hungarian dominions, was welcomed with unbounded enthusiasm by the Magyars on his entrance into Budapest last week. The present visit of Francis Joseph, occurring as it does in the midst of a heated election campaign such as Hungary has never before experienced, is accepted by all as a political move of the greatest importance.

The Hungarian Elections.—What is to be the result of the June elections? General indications seem to point to a result which will take the kingdom out of the slough of parliamentary unrest in which Hungary has been for

years to her own great loss. The Premier, Graf Khuen, is doing valiant service and proving himself a man of determined policy. Advices coming to us regret the fact that the elections were not held shortly after the outrageous attack on the Premier and Minister of Agriculture Serenyi, chronicled in this column some weeks ago. Had they been, the Hungarian electors would undoubtedly have made clear their disgust with the tactics of the Justh group. Meanwhile the government party and the newly-organized Christian Socialist party, working together, are making strenuous efforts to assure a majority in the new house which will permit that peaceful despatch of parliamentary business which the present condition of Hungary makes imperative.

Charges Germany with Unfairness.—What appears to be a condemnation by the Ministry of War of the Zeppelin airships for military purposes has been the cause of much ill-feeling between the supporters of the inventor and those of the Government. Count Zeppelin voiced his personal indignation at a dinner in his honor, at which many leading politicians were present. He complained that the ministry had put difficulties in his way and he feared the Kaiser had been influenced to look upon the Zeppelin type of airship as worthless. The count did not hesitate to threaten a public appeal to the Reichstag in case the attacks did not cease. Count Zeppelin's outburst aroused a sensation among the people, the majority of whom look upon him as a national hero.

Americans Win in Potash Fight.—Ambassador Hill notified the State Department in Washington that as a result of protestations made by it to Germany, American manufacturers and users of potash fertilizers have gained a victory in the struggle that has been going on before the German Reichstag over the export of potash from the Government-controlled mines. The United States draws practically all of its muriate of potash from Germany and imports annually 200,000 tons, valued at \$7,000,000. A bill which the Reichstag proposed to pass, would abrogate all contracts which American importers had made with German miners and so restrict exportation that American fertilizers would be immediately forced up in price. In the form in which the bill has passed, the Government retains authority to fix the price of potash within certain limits. It will then rest with the discretion of the German executive officers to determine whether the American trade shall be heavily taxed for the benefit of the German treasury.

Second Century of the Berlin "Charité."—An interesting celebration of last week was that of the two-hundredth anniversary of the royal "Charité" foundation. The Charité is Berlin's most noted hospital and its history makes it famous beyond Germany's limits. Its beginning dates from 1710, a year of dread pestilence in Central Europe. Frederick I caused to be erected a pest-

house in the suburbs of his capital to prepare for the coming plague. The city was spared its ravages and the pest-house became instead a hospital and workhouse. In the year 1726 Frederic William I, by royal foundation, converted it into a municipal hospital and medical school. The old plant, rebuilt, renewed and finally greatly enlarged in 1901, serves to-day the clinic departments of twelve universities as well as that of the noted Pathological Institute opened in 1899 in connection with the Virchow Museum.

German Pilgrims Received by the Pope.—Visiting Rome en route home from Jerusalem, after assisting at the dedication of the imposing national foundation on Mount Sion, the German pilgrimage was received in special audience by Pius X. In an address to the Holy Father, Cardinal Fischer recounted the story of the foundation, erected by the generous gifts of the Catholics of the Empire following the suggestion of the Society for the Protection of the Holy Places. He recalled the sympathy with the work shown by Emperor William, who contributed a princely donation to further the enterprise, and he used the opportunity to solemnly proclaim the grateful loyalty of the German Catholics to Emperor and Fatherland. Responding to the Cardinal's address His Holiness expressed his gratification over the success which had marked every detail of the solemn dedication on Mount Sion, the chronicle of which in the newspapers, he said, he had followed with deepest interest. He made appreciative mention of the action of the Emperor in sending his son to represent him at the ceremony, and of the similar thoughtfulness of the Prince Regent of Bavaria, who had delegated two princes of the royal house to be present. At the close of the audience the Apostolic blessing was solemnly given to the pilgrims.

Models for Germans.—The Prussian Minister of Instruction caused a sensation by quoting American liberality towards educational institutions as a model for Prussian millionaires. In a speech in the House of Deputies he enumerated the greatest of the donations of the last years, stating that such gifts to Prussian institutions of learning were almost unheard of.

Freemasonry and the Young Turks.—The London *Times* has an illuminating communication from its Constantinople correspondent. Like every other modern revolutionary movement in Europe, Young Turkey is identified with Freemasonry. The revolt against Abdul Hamid was planned in the Jewish Lodges of Salonica. Many Turks were brought into the Lodges on the plea that Masonry is a British institution and much stress was laid on the fact that the late King Edward had been, while Prince of Wales, its Grand Master. The frequent occurrence in internal politics of the masonic catchwords, *clerical* and *reactionary*, shows the influence of the organization.

QUESTIONS OF THE DAY

Corpus Christi

The institution of the Feast of Corpus Christi in the thirteenth century illustrates two phases of the Church's life: her more explicit definition of doctrine in rebuttal of insurgent heresy, and her method of controlling private revelations. Until Berengarius, who died in 1088 and retracted his errors before death, the doctrine of the Real Presence had remained in undisputed possession for more than ten centuries. Even with regard to Berengarius it is not absolutely certain that he denied the Real Presence, though he certainly held false views concerning it. But there is no doubt that he denied that substantial transformation of the elements into the Body and Blood of Christ which has since been technically termed Transubstantiation. The errors of Berengarius, as has happened so often with other heresies, led to a more precise formulation of the Catholic doctrine about the Blessed Eucharist. Some expressions, used by the adversaries of Berengarian error, were corrected.

It was Hildebert of Lavardin, Bishop of Le Mans and afterwards Archbishop of Tours, a contemporary if not a pupil of Berengarius, who first used the word "transubstantiation." The Council of Rome in 1079, when condemning Berengarius, expresses, more clearly than any document before it, the nature of this substantial change; and St. Thomas Aquinas, in his definition of Transubstantiation, uses almost the same terms as the council. Though the feast of Corpus Christi was not officially established till the second half of the thirteenth century, its institution was probably influenced by these eucharistic controversies. Although, apart from Eusebius Bruno, who, at least for a time, supported Berengarius, no theologian of importance systematically defended his heresy, yet his influence was considered sufficiently dangerous to warrant a condemnation of Berengarius by the Council of Piacenza in Italy in 1095, seven years after his death, and his teachings favored to some extent the various, though not influential, heresies of the twelfth and thirteenth centuries about the Blessed Eucharist. Hence it was felt that the time had come for a more solemn affirmation of Catholic belief in this central dogma.

Then, in conformity with the needs of the Middle Ages and in preparation for the far greater conflicts of the sixteenth century, came a private revelation made, as frequently is the case, to a woman. The instrument of Divine Providence was Blessed Juliana of Mont Cornillon. She was born in 1193 at Retinnes near Liège. Orphaned at five years of age, she was educated by the Augustinian nuns of Mont Cornillon. The Roman Breviary tells us that, with the help of the Holy Ghost, she made such progress that she seemed to have reached the perfection of all virtues, and, when she had become

a professed religious in that monastery and afterward its superior, she drew all eyes to her by her austere and holy life. Wonderful was her love of God and of her neighbor, her humility, obedience, piety, abstinence, zeal for mental prayer, and her special supernatural gifts. From her early youth Juliana had a great veneration and love for the Blessed Sacrament. In her more mature years she used her influence to exhort others to this devotion, and God, who has chosen the weak things of this world, inspired this humble virgin to promote the worship of the Most Holy Eucharist. While "prostrate before the august Sacrament, she received a divine illumination to the effect that there should be instituted in the Church a special solemnity of the Body of Christ."

She made known her revelation to Robert de Thorete, then Bishop of Liège, to the learned Dominican Hugh, later cardinal-legate in the Netherlands, and to Jacques Pantaléon, at that time Archdeacon of Liège, afterward Bishop of Verdun, Patriarch of Jerusalem, and finally Pope as Urban IV. Here comes in the Church's way of dealing with private revelations. Their possibility is, of course, admitted; but, contrary to what occurs in the irresponsible Protestant world, ever eager to welcome the marvellous direct intercourse between the Creator and His creature without controlling either fact or doctrine, the Church examines carefully and dispassionately into both. Is it a fact that this person has received a divine revelation? Although the fact of a private revelation, outside of the Scripture record, has never been the object of an infallible pronouncement by the Church, its high probability may be gathered from the heroic degree of virtue to which the alleged recipient of this favor has undoubtedly attained. A profoundly humble person would not be likely to mistake imagination for objective reality, nor to seek notoriety by falsehood. Hence it is that the Breviary insists so much on the great virtue of Juliana.

But, even if the fact of obvious sincerity and evident absence of hallucination be admitted, there remains the supreme test of doctrine. No private revelation that goes counter to the received teaching of the Church can be true. This test was most triumphantly applied to Juliana's case. Nothing could be more conformable to the mind of the Church than the institution of a special feast to commemorate exclusively the Real Presence of the Body of Christ in His Church. No doubt Maundy Thursday does commemorate this great gift; but, as it occurs in Holy Week, a season of gloom and sorrow, during which the faithful are absorbed in thoughts of Our Lord's Passion; and, as so many other functions take place on this eve of Good Friday, the institution of the Blessed Eucharist cannot then receive all the attention and devotion it deserves. This is mentioned, in the Bull "Transiturus" as the chief reason for the introduction of the new feast.

But we must not anticipate. Bishop Robert de Thorete was favorably impressed, and as bishops at that time still

had the right of ordering feasts for their dioceses, he called a synod in 1246 and ordered the celebration to be held in the following year. Though he did not live to witness the carrying out of his order, for he died on October 16, 1246, the feast was duly celebrated the next year for the first time by the canons of St. Martin at Liège.

Blessed Juliana lived eleven years after this first fulfillment of her lifelong desire, and died April 5, 1258. A little more than three years later, on August 29, 1261, Jacques Pantaléon became Pope. A recluse named Eve, with whom Juliana had spent some time, and who was also a fervent adorer of the Blessed Sacrament, now urged Henry of Guelders, then Bishop of Liège, to beg the Pope to extend the celebration to the entire world. Urban IV, who, it will be remembered, was one of the three to whom Juliana communicated her revelation, and who had always admired the feast, published on September 8, 1264, the Bull "Transiturus," in which, after extolling the love of Our Saviour as shown in the Blessed Eucharist, he ordered the annual celebration of Corpus Christi on the Thursday following Trinity Sunday, granting at the same time many indulgences to the faithful for attendance at Mass and at the Office.

This Mass and Office, composed at the Pope's request by the Angelic Doctor St. Thomas Aquinas, is a masterful combination of doctrinal exactness and poetic beauty. The death of Pope Urban IV, on October 2, 1264, shortly after the publication of the decree, somewhat impeded the spread of the festival. Clement V again took the matter in hand, and at the General Council of Vienne, in 1311, once more ordered the adoption of the feast. He published a new decree which embodied that of Urban IV. John XXII, successor of Clement V, urged its observance. Neither decree mentions the procession as a feature of the celebration. This procession, in which the Sacred Host is borne with great solemnity, was already held in some places, and was enriched with indulgences by Popes Martin V and Eugenius IV. The feast had been accepted in 1306 at Cologne; Worms adopted it in 1315; Strasburg in 1316. In England it was introduced from Belgium between 1320 and 1325. After that it spread quickly throughout the whole Catholic world.

The splendor and devotion of Corpus Christi processions in Catholic countries, such as Austria and Spain, and, not so long ago, France, now crushed under the heel of the persecutor, need not be dwelt upon here. But we may well carry our thoughts a few months forward to the solemn procession of the Blessed Sacrament which will close the Eucharistic Congress of Montreal in the early afternoon of Sunday, September 11. There, as in this country, Corpus Christi is solemnized on the Sunday after Trinity. "Procession Sunday," as it is there called by non-Catholics, is respected by them and looked forward to with interest.

But, of course, its spirit of faith, love and triumph is the secret of the faithful, and it is, whenever the weather

is fine on that day, a most impressive sight. However, the annual *Fête-Dieu* procession of Montreal will—of course if the weather permits—be eclipsed this year by the unparalleled external homage which all the Catholics of Montreal and all the Catholic visitors to the Congress will render to their Sacramental King. To adopt some burning words of Father Faber's, it will be "a day of triumph rather even than of joy, a day of power, of fearlessness, of public profession of faith, of the heavenly insult of truth over doubt."

LEWIS DRUMMOND, S.J.

Mr. Roosevelt vs. M. Briand

The French elections, as everyone who was acquainted with the situation foreknew, resulted in the return of the Radical-Socialist *bloc* in about the same numbers as before. It was all prettily arranged; the active minority were well drilled and the majority were too supine or indifferent to make even an attempt to upset the arrangements. There were just 20 free and independent voters in the commune of Blanchefontaine. Of these 19 were disqualified for various reasons, and one solitary elector sent a deputy to the Chamber to decide the fate of the nation—and, of course, to support the Government. The occurrence has illustrative value, for the voter of Blanchefontaine was apparently representative of the average French citizen. There was no protest. There never is, Max O'Rell tells us, unless against the government in power when a bad harvest or something similar occurs. This elector and his deputy give point to Mr. Roosevelt's declaration a few days before: "The main source of national power and national greatness is to be found in the average citizenship of a nation." The average Frenchman's pride in his country's honor seems lost in his greed for personal aggrandizement and he no longer possesses the will or the energy to restore it by breaking up the combination of unprincipled politicians who have been for generations sapping the foundations of the national character.

Another of Mr. Roosevelt's utterances hits both the average citizen and the average French politician: "Probably the best test of true love of liberty in any country is the way in which minorities are treated in that country. Not only should there be complete liberty in matters of religion and opinion but complete liberty for each man to lead his life as he desires, provided only that in doing so he does not wrong his neighbor. Persecution is bad because it is persecution and without reference to which side happens at the moment to be the persecutor and which the persecuted." It required daring to pronounce such a dictum before the political caucus that is now exploiting France. A few days before M. Briand had defined the true Republican as a man who not only would never turn his back on the work of secularization which had been accomplished—by means that are now notorious—during the last ten years, but "who, desiring

fresh progress, upholds this work and intends to defend it." That is, the policy of wholesale confiscation of your opponents' property and the denial to them of their natural and religious rights must be maintained, strengthened and made permanent.

And these gentlemen, who have made politics a trade in principle and an art in practice, seem quite able to uphold their system. M. Léon Bourgeois, one of their ablest and most prominent representatives, after making, in the *Revue de Paris*, the usual platitudinous pleas for parliamentary and social reform and against centralization, reveals unwittingly the secret of the corruptionists' power in France. Proportional representation, he says, will be no remedy for the evils of the electoral system, since already the spirit of initiative and personal enterprise has fallen asleep in the fetters of administrative control. This unnatural slumber has been effected by the continuous administration of drugs to the body politic in well-selected doses of promise and performance.

The judicious use of public money, the ready pledge to effect social reforms or any other reforms that will gratify the turbulent, the multiplication of offices for the convenience of active and influential voters and their friends, and indiscriminate appeals to every local passion of the hour have combined to demoralize the public life of France. It has produced a docile, unprincipled, active and ever-increasing minority whose thorough organization has rendered the listless and drooping majority impotent and made the dominant government clique omnipotent. And the thing has been so well done, the drugs have been administered so long and so effectively that the devisers and executors of the system boldly insist that it must now be continued to the end, for, however reprehensible it may be intrinsically, their subjects have become so inured to it, so besotted by its influence, that there is no hope of a cure. Parliamentary reform and proportional representation, it is claimed, will not make the average citizen better; they will only serve to represent him better and apparently he is either unwilling to be represented at all or incapable of presenting a good appearance.

"The State is left to decide too many points" (says M. Bourgeois), "and, above all, the peace and quiet of State employment is preferred to the risks of trade and business. And the habits of the Chamber merely reflect the habits of the people."

This is another way of putting the fundamental axiom—the stream will not permanently rise higher than the main source—on which the Paris lecture on the duties of citizenship was built, but the inferences therefrom of the French politician and the American statesman are absolutely contradictory. Mr. Roosevelt draws the obvious conclusion: "The average citizen must be a good citizen if our Republics are to succeed." M. Bourgeois virtually admits that his average citizen, the one who is desirous to vote and whose vote is desirable, is not a good citizen, that the Republic must succeed without his becom-

ing so, and that the success of himself and his clique is the all-important consideration.

The American lecturer would certainly not approve that type of citizenship which prefers "peace and quiet," not only to the strenuous life, but to the mere risks of ordinary commercial pursuits. But when the citizen's ideal is, to receive safe and permanent harborage in a snug government berth, and the government abundantly provides and multiplies berths with lavish prodigality in order to secure him the realization of his ideal, it is evident that the stream exhibits no tendency either to rise higher than its source or to purify the fountain, if indeed "the habits of the Chamber merely reflect the habits of the people."

The statement is quite true, at least of that portion of the people who, in constituencies sedulously nursed and at elections dexterously managed, supply the Chamber with Radical-Socialist deputies. For decades the ruling spirits of the anticlerical group have been carefully moulding the habits of the people, and now, when they have succeeded in habituating to corruption a number sufficient to ensure them control, they put up the ingenuous plea that the corrupt and tyrannical habits of the Chamber are merely a reflection of the sovereign and uncontrolled electorate.

While thoughtful Frenchmen are lamenting that all this vicious fostering of corruption by political tricksters and self-seekers is undermining and cankering the national character which in past centuries glorified the name of France, is crushing the spirit of enterprise and initiative and feeding the vices that are literally sucking her life-blood and leaving her cradles untenanted, the French Premier, having gathered in a crop of deputies according to his sowing, is devoting his attention, not to stanching the blood and binding the wounds, but to intensifying further the strife that was and is the most potent factor in national decay. The overthrow of religion, to which he and his party have been bending their energies, regardless of national interests and honor, has not been sufficiently complete. Religion and morality, the only efficient builders of character, must be utterly wiped out, State paganism must inspire the schools and, if possible, infest the churches, and then when the source is thoroughly polluted, the stream of government will flow serenely through the pleasant fields of Communism or Collectivism, and all will be well with France.

Mr. Roosevelt, speaking from the American idea of a republican form of government, told the doctors and doctrinaires of the Sorbonne, that the citizens of a successful Republic must learn to combine intensity of individual conviction with a broad tolerance of the equally strong convictions of their fellow citizens. M. Briand laid it down as essential to good citizenship and loyalty to republican principles that all voters must accept the convictions of the party in power, override the convictions of their opponents and persecute them out of existence.

Apart from the impossibility of a war upon conscience

and inalienable and insuppressible natural rights obtaining permanent success, there are numerous signs that the anticlerical deputies who have been ground out from the government machine do not truly represent the French nation, and that its salvation will be wrought on the lines laid down by the ex-President of the United States rather than on the partizan and persecuting program of the present Premier of France. M. KENNY, S.J.

A Lesson from Statistics

Germans are credited with a genius for organization, and the remarkable development of the German nation since the war of 1870 offers fair proof that the compliment is not ill-deserved. Carlyle tells us that genius "means the transcendent capacity of taking trouble," an explanation which preeminently describes the genius of the Germans. They are unsurpassed as organizers, because they never grow weary in their absorbing attention to details.

An illuminating evidence is offered in the huge volumes which issue from the office of the statistician of the empire year after year. Reports full, accurate and, in striking contrast to the product of similar officials nearer home, always timely, contain the last word on almost every conceivable interest touching the life of the people. An illustration of the effectiveness of the use made of these reports will prove of interest, since it furnishes an admirable example of the thoroughness with which vital facts are submitted to the consideration of the people. Like ourselves the Germans are giving much heed just now to the problem of reform in living conditions. Unlike ourselves, however, they are not running after reform in haphazard fashion, touching now this and now that, with scarcely a suggestion of methodical and practical search for what is immediately attainable.

There has come to AMERICA a copy of a leaflet developed from information on one simple topic contained in volume 200 of the "Statistics of the German Empire" recently published. This volume presents the new longevity tables which are to be authoritative in Germany wherever question may arise regarding the average life of man. Based on the census returns of the decade, 1891-1900, the tables show a notable decrease in the rate of mortality for the empire during the last thirty years of the nineteenth century. During that period the "probable length of life" has risen for males from 38.1 years to 48.25 years, and for females from 42.5 to 54.9 years. The manifest betterment of mortality conditions is naturally affirmed to give evidence of improved social conditions, taking that much-used term in its wider significance.

We are accustomed here in America to have information of this sort thrust upon us by the Census Bureau in Washington, but how rarely does the benevolence of that bureau continue beyond the expensive gathering of the information. Not so in Germany. Hardly had the vol-

ume mentioned made its appearance when the genius of the German organizer woke to activity. A series of popular tracts was immediately prepared and these were scattered broadcast. The underlying cause of the reduced mortality was traced to the social reforms introduced of late years, and the happy result thus achieved was used as a motive to renewed efforts for wider reform.

The new longevity tables, it was argued, showing as they do, better health conditions in the nation and in consequence an advance in developmental capacity, offer an excellent proof of the beneficial results brought about through recent legislation. The laws enacted in favor of better hygiene conditions in factories, protection of labor, old-age pensions and insurance, as well as those leading to systematic self-aid on the part of working people are measures indicating a growing appreciation by governments, parliaments and municipalities that man is the most valuable asset of kingdom and state and city. No wonder, then, that his life and well-being are to be safeguarded with solicitous care. This sentiment has already wrought to such excellent purpose in Germany that the death rate has fallen from 31 in every thousand adults in the year 1871 to 19 in every thousand in the opening year of the present century. Much, however, remains yet to be done. The present records show that among children the mortality is still deplorably high. Of 10,000 male infants born in the empire, 520, and of a like number of females, 489 die in their first year; while in the second year, 211 males and 201 females swell the number. The figures are of themselves a mighty argument to arouse the people to a realization of the sweeping social betterment yet to be worked out in their country.

But the story told in these statistics allows still another development. Someone had noted in its telling how manifestly disproportionate a part of the army and navy forces of the empire is drawn from among the country-born and bred. Fully 75 per cent. of the non-commissioned officers and men in service December 1, 1906, had come from country hamlets, from the small villages and from towns whose population does not exceed five thousand. As imperial regulations are rigidly severe in enforcing military service upon all German youth capable of bearing arms the overwhelming strength of country-bred soldiers and sailors in the army and navy argues a remarkable unpreparedness for military service on the part of those who have spent their youth in the unwholesome surroundings of the larger cities. As a matter of fact these cities regularly average only about 65 per cent. of the recruits naturally expected from their population. At once the "tracts for the people" drive home the moral: "If the defensive strength of our nation is to be safeguarded, it is evident that we are not to rest content with legislation which looks only to the improvement of living conditions in the great populous centres which the commercial and industrial life of to-day have brought into existence. We must learn the lessons our own

records inculcate and secure as large a population in our agricultural districts as the lands will bear and the welfare of the nation demands." It is quite a startling development of the "Back to the Land" cry that we hear now and then in America.

Nevertheless the writer of the leaflets is in nowise blind to expediency. While he urges wide colonization of agricultural districts, he recognizes the stubborn truth that Germany's trend to-day lies in the direction of commercial and industrial development. Most of those who make up the annual increase of population, now close to 900,000 in the empire, will unquestionably turn cityward to follow the tendency. Therefore, the lesson runs, whilst colonizing the farm lands, make the living conditions in crowded cities such as to put an end to the decadence of manly vigor which present statistics confirm. The reforms imperative to this end are sanitary regulations in the housing of the poor, better light and air facilities in homes and workshops, the conservation of forests and woodlands, more careful supervision of the public health, more drastic enactments for the protection of our workmen, a closer supervision of woman and child labor, the lessening of danger in all industrial occupations, the rational shortening of working hours—in a word, a general improvement of the material and spiritual condition of the struggling poor.

All of which sounds very like a socialistic plan of battle, many may say. It is not. As was affirmed in a recent article in *AMERICA*, "these and kindred reforms are quite compatible with the existing social order; some of them exist under it and Socialism has no right to claim as its own whatever aims at the improvement of social conditions." It is a plan mapped out by Christian leaders, Catholic and non-Catholic alike, of a people the great majority of whom are too drenched with common sense, too loyal to moral principle to be affected by vain dreamings. And it is all evolved from the "genius" which finds inspiration in the dry statistics underlying the publication of longevity tables! M. J. O'CONNOR, S.J.

Masons and Methodists in Rome

While in Rome, Mr. Roosevelt committed another blunder which has escaped with little comment by the Catholic press, that is, his fraternizing with the local Masonic body. Even if there were some persons disposed to find an excuse for our impulsive ex-President for other mistakes, from Protestants as well as Catholics not a word is heard except that of strong condemnation and even indignation at his cordial, brotherly welcome of the notorious Freemasons of Rome. All the world knows well what a wholly different class of men many of the Masons are in England and America from those on the Continent of Europe. Many English Masons in Rome are careful to conceal the fact, for here the body is allied with the most outspoken enemies of law, order, good government and all religion. After his affront to all Catholics

by his discourtesy to their Supreme Head, why did Mr. Roosevelt choose the Eternal City as the only capital on the Continent to fraternize with the Masons and all that is thus implied? Professions of sympathy with and appreciation of Catholics stand for little in the face of an open act of hostility to the Catholic world and to the Sovereign Pontiff.

Probably even now there are some Americans at home wondering why the Methodist body in Rome is treated as of so much importance, while there is no feeling of animosity towards the other Protestant sects. The Methodists from the United States came here with a plainly avowed purpose, to which they have adhered tenaciously ever since—that of fighting the Papacy by every means possible, and of enticing from the Catholic Faith the Italian people, old and young. No methods seem too vile if they serve this purpose. They are supplied abundantly with funds from home, and have a large building on the Quirinal Hill admirably equipped to lure the poor Italian. Gymnasium, swimming baths, and schools of various sorts, industrial and otherwise, and the inevitable "chapel," though this is a small one. It is like the old case of "soupers" in Ireland. Money is given with lavish hand, and much material aid of other sorts.

Their printing press is active and they publish in their weekly newspaper, the *Evangelista*, vile misrepresentations of Catholic teaching and wicked slanders of her clergy. They spread broadcast leaflets written in Italian posing as exponents of Catholic belief but which are in truth amazing and impudent travesties of the Faith.

Another favorite scheme of these Methodists is to get in touch with any priest who has fallen from grace: no matter how evil his life has been, he is taken to their hearts, made much of, and used in their unholy propaganda. They make great capital out of these defections from the Faith, but as far as actual facts can be got at, there seem to be only two authentic cases, and these were men already in disgrace in the Church.

If the old adage holds true that a man is known by the company he keeps, let that be applied to this aggressive body in Rome. There is a scurrilous newspaper published here, the *Asino*, appealing to the public with blasphemous caricatures of the Pope and the Church. The editor, Podrecca, is a member of the House of Deputies. The Methodists are hand in glove with this man and his publication. A few specimens of his caricatures will serve to show the sort of pabulum that he offers the public. In one, the Pope is represented as a drunken old man with a pigeon on his head, this in ridicule of the Holy Ghost. The seven Sacraments are jeered at in a most indecent manner. In another caricature, a young woman is depicted as going to Confession while a priest is leering at her. A favorite illustration is that of our good Holy Father—so well known the world over as the reverse of this—as perpetually counting over piles of gold. Again they dare to represent the figure of Our Lord on a donkey with Podrecca at his side holding a copy of the *Asino* in

his hand, while the Pope, with tiara on his head, points at them saying: "These are my enemies." The professed purpose of this scandalous newspaper is "to expose the immorality of the Vatican and the Church of Rome." Is it to be wondered at that the Methodist body here is viewed in an entirely different light from all other Protestant sects?

What inroads have they succeeded in making into the faith of this Catholic people? A good deal of mischief has been done, of course, but from all trustworthy sources, the actual number of sincere conversions seems small. They have destroyed the faith of some weak Catholics, but without succeeding in making Methodists of them. Young and old flock to their meetings, some to be taught and others to be amused, for the Italian folk are eager for both. Then, too, they are lavish with their money and as many of the Roman people are sadly handicapped by their poverty, the chance to get on in life is often too tempting to be refused. Many are the backsliders, however, after the food has been eaten and the lessons learned.

Now what are Catholics doing here to combat this? The contrast between the amount of money on hand in the two bodies is very marked. The Methodists are very rich, and the Fairbanks and Roosevelt affairs have served to swell their bank account. Catholics are working zealously, though under a terrible disadvantage from lack of the pecuniary resources to carry out all that they would so willingly do for the cause. If only friends in America would send out generous contributions, it would indeed be furthering work for God.

"The Catholic Free Night School for Foreign Languages" was started fifteen years, with a capital of one hundred francs on hand, by the Rev. De Mandato, S.J., who came to Rome for the special purpose of counteracting the Methodist educational methods. Whenever possible a Catholic school was opened in the near neighborhood of one taught by the Methodists. That has succeeded admirably in drawing away pupils from the latter. The Chief Councillor of this school is Archbishop Stonor, of Trebizond, the Director, the Very Rev. Mgr. Nardone, and the second Councillor and most active worker is Mr. W. Osborne Christmas, an Englishman, long resident in Rome, and private chamberlain to His Holiness. Mr. Christmas has taught untiring in the evening school for fifteen years, and now averages about twenty-six lessons a week.

The object of the school is to give young men unable to pay for tuition, an opportunity to learn foreign languages, in order to obtain lucrative situations. Three years ago the school was consolidated with the "Riunione Romana dei Giovani Studenti." The present need of this institution is a large building with gymnasium, etc.

When schools were started by Catholics the outcry was raised that good Catholics were the enemies of Italy, and Nasi, the Minister of Public Instruction, tried to close their schools by saying they were political. At first there

was no direct religious teaching in the school though the sessions were opened and closed with prayer. The religious influence was there but might be called negative. Two years ago, a change was made for the higher class of students, and religious instruction twice a week became obligatory, while for those who worked at a trade during the day, having thus less time, once a week was the rule. This change of plan has brought down the number of pupils from four hundred to two hundred, but it is hoped that the defection is only temporary.

The club for boys in Trastevere, for which Cardinal Merry del Val worked so faithfully for years before his arduous duties as Secretary of State made his frequent personal attendance impossible, has been consolidated with that of the Christian Brothers.

A body of Christian Brothers from Ireland has a fine building with a roomy playground and garden and a prosperous school in a populous quarter in what is practically a new part of Rome—the Prati—where new streets have been laid out and blocks of houses built since the occupation of Rome in 1870. Their day pupils number two hundred and they receive definite religious instruction. They conduct night schools also for lads working in the daytime, and in these the atmosphere is Catholic, and the meetings opened and closed with prayer, though there is no direct religious teaching: but they always make an annual retreat, and prepare for their Easter duty.

Last year at the Holy Father's Jubilee, a Boys' Club was founded in Rome called the "Circolo Pio Dieci," and the Pope's motto, "*Instaurare omnia in Christo*," was inscribed on their banner and blessed by His Holiness. These youths average from sixteen to twenty years of age. Many sorts of games are provided for them as well as lectures given and lessons in foreign languages.

This is necessarily an inadequate report of the work done here. Women of Religious Orders are also trying to do their share, aided, too, by lay workers, to teach working women useful trades, dressmaking and otherwise, and training for domestic service.

A mischievous suggestion urged lately by the Methodists upon the government here is that the people should choose their own pastors, an insidious way of doing away with the bishops. Luzzatti, the present Prime Minister, wrote formerly for the *Evangelista*, though he is a Jew. The Methodists are now calling upon him to put in practice what he teaches, and they have thus forced him to come out with an anticlerical declaration. In fact the Methodists are making their headquarters a centre of political intrigue.

Two other movements freighted with danger to the Faith in Italy are directly traceable to the Methodist body here. An excellent work had been set on foot to bring Catholic influences to bear upon the men in the army, to visit them and to encourage them to fulfil their religious duties, and to instruct them in the Faith. The Methodists set up the hue and cry that this was an anti-patriotic movement, and succeeded in inducing the Min-

ister of War to put a stop to this, so that the soldiers are now forbidden even to visit the house of any Religious body.

Almost more insidious yet is the sapping of the Faith at the foundations among boys and girls who have been convicted of misdemeanors or petty crimes. The Methodists have formed a society to visit these children in the jails and to take them in charge on their release, hoping to make Methodists of them. They have succeeded in winning over the judge of the court where they are tried, Majetti by name, and he is now a member of their society which has ramifications all over Italy.

Ex-President Roosevelt, on leaving Italy, sent a telegram to Prime Minister Luzzatti, expressing in most effusive terms, that the most delightful moments that he had spent in Italy were those passed in his society. He has thus shown plainly what company he prefers.

J. G. ROBINS.

Rome, April 27, 1910.

An Anglican Clergyman in Spain

II

In Oviedo Mr. Townsend visited the Benedictine house to honor that remarkable man of the eighteenth century in Spain, Padre Feijóo, who passed fifty years in these cloisters combating ignorance and exposing pseudo-miracles—and this in the age of the Inquisition. Indeed, the reports of this Anglican clergyman on the Inquisitors whom he met in various parts of Spain, present a disconcerting picture to the prejudiced reader. At Gijón he was entertained by a captain of marine, Don Francisco Jovellanos, of the same family as the well-known statesman: "An old officer in every country is a pleasant companion, and in no country more so than Spain. In this gentleman I found all that a foreigner can wish for, good sense, politeness, and great information."

At Salamanca: "I ventured to present myself to Dr. Curtis, president of the Irish College, who received me with politeness, took me under his protection, and during my ten days in Salamanca considered me as part of his household. . . . Their method of giving lectures is perhaps peculiar to themselves, but worthy to be followed in our universities. The students have questions prepared for their discussion twice every day, and on these they are informed what books to read, then supposing the subject to admit of a dispute, it is carried on by two of them under the direction of a moderator who guides them to the truth. . . . Dr. Curtis lives with his pupils like a father with his children. . . . It is to be lamented that he and they should be reduced to the necessity of seeking that protection in a foreign country to which they are entitled in their own. This kind of persecution is neither politic nor just. Would you conciliate the affections of those who differ from you in their religious creed? No longer persecute. . . . The edu-

cation of Catholics in Ireland for the purpose of their ministry should meet with all possible encouragement." Wildly liberal ideas, these, for his day!

It was in Salamanca that Mr. Townsend met an Augustinian monk named Diaz (and we must not forget that Spain's best poet, Louis de León, was also an Augustinian of this city) who "for learning, good sense, and liberality of sentiment would be an ornament to any country." He gives some enlightening data of the formerly prosperous cloth trade of Segovia, which in 1620 had employed thirty-five thousand weavers; and then goes into the causes of Spain's depopulation and hence her decay. He starts with the plague of 1347, which reduced the Peninsula to one-third of its population, and with the epidemic of 1649, when more than 200,000 perished. The seven hundred years' crusade war (714 to 1492) against the Moslem invader prevented settled trade and its result of an increased birth rate. After 1492 the too sudden and too copious emigrations to the New World drained the land of its agriculturalists. And following swift on this came two centuries of war, started by that most un-Spanish king, Charles V, who poured out, all over Europe, the best blood and treasure of his distant inheritance. The expulsion of 200,000 Jews, and later, in 1613, of half a million Moriscos, the constant insecurity of property along the southern coasts from African pirates, were added causes; but they were comparatively minor disasters from which Spain could have recovered.

Other countries, prosperous to-day, were then groaning under worse evils. The result of the tyrannic trampling out of the national parliament, the Cortes, by the Hapsburg rulers cannot be exaggerated. To meet the wars of their selfish kings, the people were burdened by a ruinous system of finance. A tax of 14 per cent. on all commodities can soon kill commerce. Philip II imposed a fixed market, which is bad for trade; there were no agrarian laws, no yeomanry, too much land was in pasturage, the private estates were too large; thus three nobles, the Dukes of Osuna, Alba, and Medina Coeli, owned all Andalucia.

Mr. Townsend gives a host of lesser reasons, such as the ill-effect on trade which royal monopolies have (the Spanish kings had the sole right to tobacco, brandy, lead, swords, pottery, glass, cloth, etc.); the influx of American gold from adventuring not from solid work, and the national prejudice against trade. "A Spaniard may possibly grow rich in trade, he may make progress in the sciences, but were he left to follow his natural inclinations he would certainly betake himself to a military life, and for that if generosity, if patience and fortitude, if a spirit of enterprise are requisite, in all these the true Spaniard will excel." As we read these thoughtful, economic causes of Spain's decay, the question naturally arises why partisan historians have passed them over so lightly, to dwell solely on the expulsion of the Jews and Moriscos and the Inquisition?

Going south to Seville our old traveler writes: "The

morning of my arrival I examined my letters; among the persons of authority to whom I was recommended, I judge, as an ecclesiastic, my first attention to be due to the archbishop, and therefore I hastened to his palace. . . . After some conversation he desired to see the address of my other letters, and calling a page, he ordered that a coach should be got ready and that one of his chaplains should attend me, to deliver my letters, and to show me everything worthy of attention in the city. When I left him, he desired me to come back to dinner, telling me that during my stay that coach would be wholly at my service. Agreeable to this invitation, I returned, and not only dined with him that day, but almost every day during a fortnight's residence in Seville.

"Among all the hospitals I was most pleased with that of La Sangre. . . . The wards are spacious and the whole is remarkable for neatness."

At Cádiz, he wrote: "The most interesting establishment in Cádiz and the best conducted of its kind in Spain is the *hospicio* or general work-house (due to the loved governor of the province, Count Alexander O'Reilly). This building is large and handsome. In it are received the poor of every nation who are unable to maintain themselves, orphans, deserted children, the aged, the blind, the lame, aged priests reduced to poverty, even strangers passing through the city may be entertained two days. Neatness universally prevails, and all who are received are clean and well clothed, and have plenty of the best provisions. Care is taken to instruct them in the Christian doctrines and every six months the young people are publicly examined. Their education is to read, to write, to cast accounts, and such as manifest abilities are not only instructed in the principles of geometry, but if they are so inclined, are taught to draw. The boys are trained to weaving and to various crafts, the girls spin flax, cotton, wool, knit, make lace or are employed in plain work. There were 834 paupers the time of my visit, March 20, 1787. To encourage industry an account is kept of each individual wherein he is made debtor to the house at the rate of seven pence a day, and has credit given him for all the work he does, and should the balance be, as often happens, in his favor, it is paid him."

Self chastisement, the use of the discipline, which he still found a practice in many Spanish cities, was ever a stumbling block to this kindly man. Thus: "The Bishop (of Malaga) although distinguished for his benevolence and piety, and in the opinion of mankind free from every stain, yet is said to practise the discipline with more severity than the most zealous of the monks." I do not think any Catholic will grumble at carping such as this! Of the Bishop of Granada he writes that the wonder is that his income can suffice for his lavish charities: "Besides private pensions to families, he provides nurses in the country for 440 orphans, he sends poor patients to the hot baths at the distance of eight leagues beyond Granada, where he actually maintains four score, and he daily distributes bread to all the poor who as-

semble at his door." To this custom our political economist is sternly opposed and sees in it the cause of the swarms of beggars. However, he continues: "One article of his expenditure deserves the highest commendation. It is for free schools established in every part of his diocese."

On his return to Barcelona, along the southern fertile fringe of Spain, having had such pleasant encounters with the ecclesiastics all over the country, he determined to meet the bishop of that city. He "had been represented as a bigot whose sole employment was to count his beads. My friends assured me that as a Protestant I had no chance of being well received. . . . I not only found him easy of access and more than common conversable, but so far removed from bigotry that before I quitted him he pressed me to return and to stay some days with him. . . . He is placid and grave, yet pleasant and agreeable and peculiarly distinguished for benevolence; fond of retirement and much attached to books. . . . The Bishop of Gerona (on a visit to assist at a church dedication) although advanced in years, is full of wit and humor. . . . The meeting of two prelates is a phenomenon in Spain, because the moment a minister of the altar accepts a mitre, he devotes his life wholly to the duties of his office, confines himself altogether to his diocese, and is lost to his friends and to his family."

Mr. Townsend quitted Barcelona and took the same route out by which he had entered Spain two years before. One final quotation:

"Arriving at the summit of the Pyrenees, I cast one longing, lingering look behind, and quitted with regret a country, where, independent of multiplied civilities for which I felt myself indebted to my friends, I had been led so often to admire the boundless generosity of the inhabitants. To express all that I feel would appear like adulation; but I may venture at least to say, that simplicity, sincerity, generosity, a high sense of dignity, and strong principles of honor are the most prominent and striking features of the Spanish character. . . . Considering the similarity of character between the two nations, the Spanish and the English, I cannot but lament sincerely that a better understanding should not subsist between them."

O'R.

It is understood that the Imperial Ministry of Home Affairs is preparing the bill soon to be presented to the Reichstag formulating the proposed constitution for Alsace-Lorraine. The dispositions of the new measure will be in harmony with the promise recently made by the Chancellor to the parliament: that Alsace-Lorraine shall be allowed a large measure of home rule. State Secretary Delbrück of the Home Department is soon to visit the Reichsland in order to confer with influential persons there regarding the measure.

CORRESPONDENCE

The Press of Madrid and Barcelona

The past year's experience with Spanish news has undoubtedly caused American Catholic editors and readers no end of perplexities. What news was reliable? What information was false? The American and English press reports of the July disorders in Cataluña and of the execution of Ferrer have shown the intelligent Catholic readers that little credence can be placed in telegraphic information in regard to Spain. That false Spanish news appeared in the columns of the American and English press caused no surprise to those in Spain familiar with the methods of the Continental news agencies. The only surprise came from the fact that in face of repeated and convincing contradictory evidence these false statements continued to appear and assumed even more extraordinary proportions. That the Havas, Fournier, Nordica Continental, Stéfani, and the Wolff news agencies were dominated by Freemasonry was known; the July disorders and the Ferrer case only confirmed what had been pointed out by Catholic editors in the Congress of the Spanish Catholic Press, held in Zaragoza in the autumn of 1908. This fact was then used as an argument for establishing under Catholic direction a telegraphic news agency of national and foreign news in order to resist the evil influences of the anti-Catholic Continental agencies. These agencies, it was pointed out, are ever ready to color and change their news to meet the purposes of Latin Freemasonry in its war against the Church. It is the writer's opinion that the responsibility for most of the false statements in the American and English press in regard to affairs in Spain may be laid at the door of the Fabra News Agency. This agency is associated with Reuter and with the Havas agency of the Jew, Grosser.

The Fabra Agency in Spain is dominated by the anti-clerical trust papers of Madrid and by the Liberal and atheistical Republican dailies. Even in Spain itself the Fabra Agency seldom if ever furnishes news favorable to the Church. If Catholic news is furnished it is sent in such a way that it appears to be of little or no importance. A case in point is the present Catholic movement against the neutral schools. Monster mass meetings have been held in almost every city and town of Spain to protest against the action of the Liberal ministry in permitting the reopening of these irreligious schools. These monster meetings mark the most widespread and significant manifestation of Catholic sentiment that has been witnessed in Spain in many a year. In comparison to this great Catholic movement the dozen counter-demonstrations of the turbulent Republican and Socialist forces sink into insignificance. Yet strange to say telegraphic reports of Fabra would lead one to believe that the anti-Catholic meetings of a noisy minority represent the spirit and sentiment of Spain.

There is another source of information which supplies news and views to France and England and thence by cable or mail to the United States. I refer to the anti-clerical trust papers of Madrid. These papers are frequently quoted in the Paris and London press as unbiased witnesses of affairs in Spain. These anti-Catholic quotations quickly find their way to the United States. In view of this no unfrequent occurrence it may be useful to American and English Catholic readers to know

what Spanish papers are reliable when there is question of obtaining the truth in regard to affairs in Spain. We will limit our review with one exception to the principle dailies of Madrid and Barcelona, both of which cities possess an abundant and varied supply of newspapers. In using the term Catholic we will include only those papers which admit ecclesiastical censorship, namely, correction of previously published articles, which through haste or error, may contain some statement against faith or morals.

The most important Catholic daily of Madrid is *El Universo*. Its circulation is large; its news and reviews are reliable. While it upholds the present dynasty, it strives to remain impartial in matters of Catholic politics. American Catholic editors and readers may take *El Universo* as a safe guide. *El Correo Español* is the principal paper of the Carlists. It is staunchly Catholic; its news is reliable. Its political articles defend the claims of Don Jaime. *El Siglo Futuro* is the Catholic daily of the Integrists, formerly members of the Catholic party, but now willing to aid any dynasty which will keep Spain free from Liberalism. It is a fervently Catholic paper, sincere in the presentation of its news. Its political articles suppose a knowledge of Spanish affairs, and consequently may confuse American readers not familiar with the history of complicated Catholic politics in Spain.

Passing to the secular journals, we meet *A. B. C.*, an independent daily, whose news and views find a large class of readers. A few years ago this paper was in bad repute among Catholics; at present, however, it has undergone a change and shows more conservative tendencies. *La Epoca* and *La Correspondencia* are the principle dailies of the Conservative party. As this party is formed from Catholics and Moderate Liberals, the political editorials of both these important dailies may at times sound a note which may not ring true to a well-trained Catholic editor. Barring an occasional touch of moderate Liberalism their news items and general view of affairs in Spain may be accepted as reliable. The same cannot be said of the extensively circulated trust papers, namely, *El Liberal*, *El Imparcial* and *Heraldo de Madrid*. These papers, as we have already stated, are frequently quoted by the French and English press. They are brazenly unscrupulous when there is an opportunity to misrepresent Catholic affairs in Spain. Their ideals are French, and their editorials and news items show the strong influence of French Freemasonry. *El Imparcial* may be classed as Liberal and anti-clerical, while *El Liberal* and *Heraldo de Madrid* add Republican tendencies to the anti-clericalism. The Republican dailies *El País*, *El Motín* and *El Radical*, the organ of Lerroux, are violently irreligious and teem with foul calumnies and slanders against the Church and the clergy. Their circulation is found chiefly among the slums and taverns of Madrid.

In Barcelona two papers, *El Correo Catalan* and *Diario de Barcelona*, may be classed under our definition of Catholic. The former is the daily of the Carlists. Its news is accurate; in politics it supports the claims of Don Jaime against the reigning royal family. *Diario de Barcelona*, more familiarly known as "*El Brusi*," has an extensive circulation and is the oldest of the Barcelona newspapers. It dates back to the year 1792. Some few years ago it was not in good repute among Barcelona Catholics, because of touches of Liberalism; but now it is of the type of *El Universo* of Madrid, with tendencies, however, towards the Conservative party.

The leading secular daily of Barcelona is *La Vanguardia*.

dia. It has a numerous class of readers; its news and views are usually reliable. It is classed as politically independent. *El Liberal*, the daily of the Liberals, may be dismissed as anti-clerical and unreliable in its views. *El Noticiero Universal* and *Las Noticias*, while supposed to be politically independent, show Liberal tendencies. *La Tribuna* also poses as independent, but should be classed with *El Liberal*. The Republican dailies *El Diluvio*, *La Publicidad* and *El Progreso* cater to the varied groups of Atheistical Radicals, who were responsible for the violence of the "Red Week" in Barcelona. Like the Republican journals of Madrid their columns reek with vulgar calumnies against the Church. *El Progreso* is probably the most violent of the three. It is the official organ in Barcelona of the revolutionist Lerroux (see *AMERICA*, Oct., 1909, p. 5).

For those readers of *AMERICA* familiar with the Spanish language and desirous of keeping in touch with affairs in Spain I would recommend a modest Catholic weekly published in Madrid, *La Lectura Dominical*. It gives an interesting weekly summary of the political situation in Spain. Its editorial offices are in Calle de San Bernardo, num. 7, Madrid. Its foreign subscription is ten pesetas (\$2.00) a year.

CHARLES J. MULLALY, S.J.

King Edward's Recent Visit to Lourdes

The death of King Edward VII, coming close after his recent visit to Biarritz and Pau for the recovery of his health, gives interest to certain details of his stay, published in *La Semaine Religieuse* of Toulouse before the news of his serious illness was announced:

On Saturday, April 9, 1910, the King of England, who had been at Biarritz for some weeks, visited the Convent of Our Lady at Anglet. He remained there from 3.30 P. M. till 5 P. M. inspecting the various objects of interest. He showed special admiration for the beautiful embroideries executed by the Sisters, among them certain pieces wrought after a design by his own mother, Queen Victoria, who had also visited the convent. The King gave the Sisters information as to how they could make the skins of the white rabbits, which are numerous in the Convent grounds, a source of revenue to the institution. Later he visited the orphanage, which is under the care of the Sisters, and was visibly affected on beholding there a picture presented by his mother.

From the orphanage he went on foot to the Convent of the Bernardines, about 600 yards distant, inquiring on the way thither how these contemplatives differed from the Trappistines, with whose rule he was acquainted. On arriving at the Chapel of St. Bernard, the chaplain showed him the spot where the late Queen Victoria had knelt in prayer, and his eyes rested with emotion on the tablet in the wall commemorative of the Queen's visit. When he had read the inscription he remained silent for a while, as if in prayer, and manifested a desire that his visit be commemorated by a similar tablet.

As a procession of the Bernardine nuns passed before him, Father Etchebarne, the chaplain, explained their rule of perpetual silence, and then the silent figures heard the voice of their head chaplain break the stillness: "My dear children, he who visits you to-day is the King of England; do not forget to pray for him and for his family." At once the Sisters fell on their knees, and kissed the earth, the action prescribed by their rule

when they take leave of a superior who has spoken to them. This act of profound humility visibly affected the King.

He next visited the cemetery of the monastery, where long lines of black crosses are the only sign of the bodies buried beneath. On his way from Pau to Cauterets, on April 21, the King passed by Lourdes. On his return to Pau he visited the Grotto of Our Lady, the renowned Basilica, the Church of the Rosary, and was present with uncovered head when a procession of pilgrims passed by. In an interview with Bishop Schoepfer of Tarbes, King Edward showed a lively interest in the shrine, and on his return to Pau expressed the great satisfaction he had derived from his experience at Lourdes.

Honoring the Memory of Pope St. Marcellus

ROME, April 28.

Rome has been commemorating with becoming pomp and magnificence, as well as with great devotion and loyalty, during the past week, the sixteen hundredth anniversary of her great Pope and martyr, Saint Marcellus, the last in the long line of pontiffs to die for the Faith.

The celebration opened appropriately on April 17 with a lecture by the well-known Roman archeologist, Signor Romolo Ducci, in the Circus Maximus, where on the same day of the month in the year 304 A. D., a great demonstration was made against the Christians. On April 19, a lecture was given on "Pagan Persecutions and Christian Victories," by Cavaliere Cremonese. Two days later a new altar of the Crucifixion was consecrated in the Church of San Marcello al Corso by His Grace Archbishop Pellegrino Stagni of Aquila. This church of St. Marcellus in Rome is built on the spot where he himself consecrated a chapel in the house of the noble lady Lucina, who had offered him this place of refuge when persecuted by the Emperor Maxentius, into which later, by order of the Emperor, the animals of the public stables were driven, and where the saint soon died among the beasts of burden.

The solemn triduum was begun on April 22 by the celebration of a pontifical high Mass by his Eminence Cardinal Respighi, Vicar of His Holiness. Pontifical Vespers were celebrated by Archbishop Seton of Heliopolis; the panegyric pronounced by Mgr. Niccolo Marini, Secretary of the "Suprema Segnatura Apostolica," and Benediction of the Blessed Sacrament given by a Cardinal. Solemn services of the same order were held on the two following days, Cardinal Martinelli pontificating at high Mass on the first.

On April 26, the feast of St. Marcellinus, the predecessor in the papacy of St. Marcellus, there was a commemoration of him in the catacombs of St. Priscilla on the Via Salaria outside the walls of Rome, where he was buried, and where the body of St. Marcellus rested till removed to the church built in his honor, where it was placed in a basalt urn under the high altar. There was an address by Commendatore Marucchi, the first living authority on the history of the Catacombs.

On the first of May is planned a commemoration of May 1, 305, the day of the decisive defeat of paganism in Rome and the West, and the victory of our glorious Saint and Martyr, Pope Marcellus. Signor Romolo Ducci will conduct a party through the Circus Maximus, then to the Porta Capena, the Via Appia, and

to the church where tradition places the scene of "Quo Vadis," and the Church of St. Sebastian, recounting on the spot some of the incidents in the last great persecution of the Christians in Rome.

R. G. J.

Some New French Books

MAY 6, 1910.

A novel by René Bazin is always welcome; he has the merit of combining a thoroughly healthy tone with much literary skill, descriptive charm and subtle power of analysis. All his books have a leading idea, religious or social, around which he weaves a fictitious element, graceful and interesting, conveying a useful lesson, while awakening the reader's interest, absorbing his attention and pleasing his taste. In his last book, "La Barrière," he treats of the religious topics that, at the present moment, are perhaps more to the front in France than elsewhere. While the Government is busy un-Christianizing the country, the rising generation is grappling with a thousand religious, moral and social problems, at the expense of its respect for authority.

It would seem as if the spiritual anxieties of the younger Frenchmen had increased in proportion as their hold on old-fashioned ideals of respect and submission had loosened, hence the conflicting opinions, the wild theories that must exist wherever the infallible Catholic Church no longer controls mental activities.

As a contrast to the young Parisian who has lost his childhood faith, M. Bazin introduced an Anglo-Saxon, Reginald Breynolds, who, at the cost of much mental suffering and heavy material losses, becomes a Catholic; in both men, religious anxieties are busy, with very different results. M. Bazin successfully unravels the intricate workings of his hero's mind, but, as is natural, he is perhaps more lifelike when he describes the emotional man of his own race. He makes the Englishman somewhat more communicative than is the wont of his compatriots, in whom anxiety and pain generally produce extra reticence.

M. Bazin is at his best in describing the religious and charitable works that are quietly and steadily holding their own in Paris against the powers of evil. This side of Paris life is comparatively unknown to the passing stranger, but to those who are acquainted with its mysteries it is full of marvellous interest. How many Catholic tourists are aware that every night a number of men of all classes, millionaires and beggars, nobles and plebeians, keep a holy vigil in the votive Basilica of Montmartre and pray before the Blessed Sacrament? M. Bazin's foreign reader will share the enthusiasm of his English hero on discovering the better side of Paris life.

Another recent novel "Le Trust," by Paul Adam, a writer of rare power, has excited some attention. He deals with the struggle for life that is daily becoming more intense in the whole world. According to M. Hanotaux, an able critic, it represents "one of the widest and most estimable efforts made in modern French literature." It cost its author five years of hard work; it describes man's struggle with the forces of nature and his final victory, and presents splendid descriptions of the almost superhuman efforts of the pioneers of civilization. Paul Adam has undoubted talent. He is full of ideas; but his form, strong and somewhat crude, makes harder reading than René Bazin's polished language.

It is always interesting to note the evolution of a writer of talent towards a higher and healthier ideal. Paul Margueritte is among the most successful modern French writers and his last novel "La Faiblesse Humaine," is written with his accustomed charm. In some of his former works, M. Margueritte was a passionate advocate of divorce. The tone of this book is different, its heroine rejects the possibility of breaking her marriage tie, however unworthy her husband has proved himself. She is a noble and charming woman, although alas utterly devoid of any religious convictions. She acts for the sake of her children and from an innate feeling that divorce is dangerous and immoral.

"Vie Privée de Talleyrand," by Bernard de Lacombe, is compiled from the valuable papers that were bequeathed by Mgr. Dupanloup, Bishop of Orléans, to the author's father, himself a well-known Catholic writer. It deals with Talleyrand's life in England and America, during his exile, with his marriage and his death-bed conversion, a conversion which was brought about by means of the old statesman's niece and grand-niece, the Duchess de Dino and her daughter Pauline. By Talleyrand's own desire Mgr. Dupanloup, then a priest in Paris, was chosen to receive the dying man's solemn retraction. The reader's impression, after perusing M. de Lacombe's account of the scene is that Talleyrand was thoroughly sincere in this last act of his long life. The man, who, in turn, had served the Revolution, the Empire, the Government of Louis XVIII and that of Louis Philippe, whose political principles changed like the winds, probably never lost the Faith, although during nearly half a century he violated the laws of the Church with apparent unconcern. His death-bed conversion was carefully thought out and prepared and there seems no reason to doubt its sincerity.

Although Talleyrand's attitude as a priest and as a politician cannot be excused, it may be said, in his defence, that his call to the priesthood was the result of his parent's arrangements, rather than of any personal vocation; he was the younger son of a noble family and lame into the bargain. Hence, according to the custom of his time and caste, he was from boyhood destined to an ecclesiastical career without his inclinations having been consulted. Few men have been so much discussed and disliked during their lifetime, and it is all the more curious to observe the charm that he exercised upon all about him. The journal of his niece, the Duchess de Dino, *née* Princess de Courland, has lately been published in four large volumes by her granddaughter, the Princess Radziwill. It is interesting, as the Duchess was closely connected with French politics during her uncle's lifetime. She enjoyed his affection and confidence, to which she responded with the warmest admiration. His influence moulded her mind, while his subtle wit, keen perception of men and things, and unabated interest in public affairs made any other companionship devoid of charm.

The Marquis de Ségur's new book "Au Couchant de la Monarchie," touches on wider topics. It is a masterly sketch of the reign of Louis XVI, during the years that immediately preceded the Revolution. The King's well-meaning efforts to bring about the necessary reforms are worthy of esteem, but his weakness of purpose, his hesitations and lack of energy make the reader feel that he was not a leader of men. M. de Ségur's complete mastery of his subject and his vigorous and picturesque style make his books deeply interesting.

ANGLO-FRENCH CATHOLIC.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 21, 1910.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1910, and published weekly by the America Press, New York, MICHAEL J. O'CONNOR, Pres; J. J. WILLIAMS, Treas.

SUBSCRIPTIONS, POSTPAID:

United states, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (10s.)

Address:

THE AMERICA PRESS, 32 Washington Sq. W., New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW.

Denial by the Apostolic Delegate

APOSTOLIC DELEGATION, UNITED STATES OF AMERICA.

WASHINGTON, D. C., May 11th, 1910.

To the Editor of AMERICA:—

In a cablegram dated Rome, April 12th, in regard to the visit paid to Mr. Roosevelt when in Rome by Abbot Janssens, it was added:

"It [the Vatican] did not wish Mr. Roosevelt to bracket the Pope with other more or less royal personages he will boast of having hunted in Europe after his African hunt."

I am authorized to state that this portion of the cablegram did not come from the Vatican and consequently is repudiated as a mere invention.

D. FALCONIO, *Apost. Delegate.*

Fools' Caps and Felons' Stripes

In what old fogies call the good old times the fool's cap was a regular instrument of teaching. In any village school might have been seen an urchin standing on a stool and wearing the conical headpiece which marked him out as the dunce. Obviously dunces are of various kinds. There is the dunce who is not a dunce, but who somehow has been put higher than his partially developed faculties warrant. At multiplication and words of two syllables he would shine: in fractions and syntax he is an egregious failure. Then there is the dunce who is trying not to be a dunce. It is hard work. Too often his efforts seem fruitless; but with encouragement he will succeed more or less. There is, too, the dunce by nature, a hopeless

case, and there is the dunce by choice who could learn but won't.

Once, seized by the spirit of reform, the men of a certain village abolished the fool's cap. The old dame had misgivings such as all old fogies have. Still she had to confess that the change appeared to work well. The children showed gratitude and their conduct for a day or two was all that could be desired. Soon, however, there was a difference in this. The dunce who was not a dunce and the dunce trying not to be a dunce, delivered from unmerited disgrace, worked with light hearts and produced unhoped-for results. The dunce by nature, no longer in fear of the ignominious emblem, waited patiently until accruing strength of body should free him for the plough, the sickle and the flail. But the dunce by choice grew daily more confirmed in his evil state, loving it with all his heart, for he had hated only its outward sign, and refusing to acknowledge his degradation. Wherefore the wise fathers of the village restored the cap for him alone as due to a dunce by choice, and as the best means of convincing him of his shame.

A short time ago stripes were abolished in the penitentiaries of one of the States. According to report the prisoners' conduct improved wonderfully on the day this was announced. The reason of stripes is two-fold. They are a practical means of preventing escape; but they are also part of the prisoners' punishment, of which the ends are, to satisfy justice, to amend the guilty and to deter others from crime. They are a mark of degradation and therefore should be used as a penalty only in the case of one wilfully degraded. As in the village school dunces were various, so in our jails are the prisoners. There is the criminal who is not a criminal, whom circumstances betrayed, so to speak, into his single offence. There is the criminal who is trying not to be a criminal by working earnestly for his reformation. There is the criminal who has had from childhood his sense of right and wrong dulled through vicious surroundings. But we have too the criminal of free choice refusing to recognize his inward degradation yet resisting more than many of the others the imposition of its outward marks. Among the worst of such is the banker who for years has robbed the poor, the politician who has corrupted his fellow citizens; and these brazen out their guilt. They move heaven and earth to frustrate the course of justice, appeal through many channels for executive clemency; and when all their efforts to keep out of prison have proved vain they go thither in a Pullman or an automobile. Once in jail they claim all sorts of exemptions. Of one of these we read the other day that he had taken charge of the prison paper and writes pious leaders while his companions are in the stone-yard or the jute-mill. There is no sign in them of an appreciation of their criminal degradation; only of a firm resolve to avoid its consequences. Perhaps the wise legislators who abolished stripes may, like the wise village fathers in our parable, restore them for such as these.

The Married and the Unmarried State

Dr. Gordon, who lectures to young ladies in Wellesley College, is quoted as teaching his classes that Christianity, and it is clear from the context that he means the Catholic Church, has by its doctrines sown "an inveterate prejudice against the honor of wedded love and natural human parenthood." Sufficient proof of this is the teaching of the Church that the unmarried state is higher than the married.

Now we submit that a learned doctor who uses such loose language as this is something of a quack. Perhaps Dr. Gordon is misquoted. Perhaps it is only a straw professor that we level our lance at. But the distorted and inaccurate notion attributed to Dr. Gordon has seen much service with divines of Dr. Gordon's type; and so for their sake, if not for his own, we are going to give him a little enlightenment which any Catholic child who knows its catechism might have given him.

The Doctor should have suspected the existence of a flaw in his conclusions from the fact that practically in the Catholic Church alone is marriage considered something sacramental and holy. Does the Doctor believe in divorce? The Catholic Church does not. We doubt very much whether the Doctor's idea of marriage has the same halo of sanctity about it with which the Church has always invested it. This fact is so widely known that we wonder it did not influence the Doctor's conclusions. Has Baconian induction been abandoned at Wellesley? Or, is it only when the Catholic Church is concerned that facts are ignored and conclusions drawn from preconceived notions?

What the Doctor says about the Church's teaching, that the unmarried state is higher than the married, is very true. To be more accurate, the Church teaches that it is a more perfect state. But the Church uses the phrase "a more perfect state" technically, with a meaning altogether different from that which Doctor Gordon gives it. Doctor Gordon is a college professor and when he lectures on any subject he ought to be accurate in his knowledge of that subject. It is only what we look for from a studious professor; it is what his faculty looks for and, we presume, what the parents of his students look for.

Again the known facts should have led the Doctor to suspect the accuracy of the significance which he attached to the Church's teaching that the unmarried state is more perfect than the married. He must have known that the Church has canonized many of her saints who had been married and had lived in the married state. On the other hand, there have been innumerable men and women who have voluntarily chosen the unmarried state to live and die in and whom the Church has not canonized and never will. Here was another opportunity for Baconian philosophy. This collection of facts suggests a general law diametrically opposed to the construction placed by the Doctor on the Church's teaching regarding marriage.

When the Church teaches that the unmarried state is more perfect than the married, she means principally that the unmarried state is less hampered by the cares and troubles of life, and consequently in itself more favorable to the prayerfulness and peace of soul and pious energies which unite the soul closer to God and realize high spiritual ideals. The Doctor will not deny that the state of marriage multiplies distractions and preoccupations. He would very likely advise his son, if he has one, to postpone marriage until he had won a secure position and competency in life, for the reason that winning one's way in art or business is made more difficult by the additional burdens of the married state. If this is common sense in the Doctor, why is it folly in the Church?

Moreover, the Church does not teach that every one who chooses to live unmarried, even for spiritual reasons, is necessarily better than those who enter the married state. The latter may reach high sanctity despite the difficulties of their life; while the former may sink into mediocrity or worse, despite the facilities and advantages which the unmarried condition possesses. Indeed, the Church in her practice and through her officials is wont to discourage many who think they are called to forego marriage, on the score that a life of celibacy would work in them spiritual ruin.

All this was said in the beginning by St. Paul. The Doctor will find it in the Bible. There was a time, not so very long ago, when it was popular to accuse the Catholic Church of corrupting, hiding, suppressing and generally maltreating the Bible to keep it from disclosing to the multitudes how far the Catholic Church had departed from pure Christianity. Every day brings us evidence at present that the Bible is growing to be a discredited document everywhere else except in the Catholic Church. One more thundering breaker has broken itself on the Rock and has gone gliding, tamed and gentle, back along the sands to the sea of human error, only to gather and break again in criticisms of the Church's unprogressive attitude in defending Holy Scripture. And so the see-saw of changing front goes on in history among the enemies of the Church. They say it is progress. We think it is poetic justice.

Fable by Cable

Cabled fabrications of words and acts attributed to the Vatican have been of late in excess of the usual output. The motive is sufficiently obvious. Interested parties, unhampered by scruples, have been busy with fertile invention in veiling the inglorious features of the Roosevelt-Methodist misadventures, and enterprising correspondents readily receptive of sensations were eager to forward the items and in no way loath to improve the occasion. Of one such concoction, containing a note of rude sarcasm foreign to the Vatican, we publish to-day an official repudiation. The report of the Protestant Episcopal bishop of Maryland having been refused an audience

by the Pope on the ground that "His Holiness is not a statue or a picture," may be safely ascribed to a similar inspiration. In the course of a just analysis of the imputation the *Independent* very properly remarks:

"We do not believe that any such brusque reply to the Bishop's request for an audience was authorized. It sounds quite too much like that other rude remark falsely reported as coming from the Vatican about Mr. Roosevelt. We may at least be assured that its language will be dignified, whether in approval or condemnation."

There are other indications that such calumnies do not now find general credence as readily as formerly and that fable by cable on Catholic subjects will have soon ceased to be a profitable enterprise.

Nicaragua's Muddles

The dove of peace is still fluttering aimlessly about in that grievously-tried republic with little prospect that it may fold its wings and rest. Ugly stories of forced loans and arbitrary imprisonment, not to speak of certain excesses of the uncontrolled soldiery, convey the impression that the quiet arising from gag-law and violence is the only quiet that Nicaragua is enjoying.

Hon. John Barrett of the International Bureau of American Republics has received a petition praying for the intervention of the United States to put a stop to useless bloodshed and to secure peace and property rights in Nicaragua. This petition will be a bitter dose to the Madriz administration for it is an appeal from it to an outsider in matters purely domestic.

Should the Federal Government act? Should it, as in Cuba, unfurl the Stars and Stripes and shake the mailed fist? Should it, if necessary, conquer a peace? Almost in spite of ourselves we have become a world power. Whatever the steps that led us to that proud eminence, they cannot now be retraced without a sacrifice, a bootless sacrifice, of the national self-respect. Yet the country is not to play the part of Don Quixote de la Mancha and hunt for wrongs for the sake of righting them. If not "against the peace and dignity of the United States," is the Nicaragua trouble at least of such a nature as to affect adversely the interests of Americans and to call for intervention? In Cuba, American citizens and investments and our benefits from Cuban trade are good reasons why the Federal Government should solicitously desire Cuban tranquillity and insist on maintaining it. In Nicaragua, Americans are not unknown and their interests are not insignificant, and the development of that country's mining, lumbering and agricultural possibilities offers an inviting prospect if only domestic peace and justice could be established.

Would the prospective importance of Nicaragua's imports and exports warrant a step towards hastening an improvement in our trade relations with it? The world is full of tireless toilers for trade; its markets are not too numerous; busy men are seeking to open up others;

America's manufactures have no monopoly to the exclusion of those other great countries. Domestic peace and that plenty consequent upon it would improve the Nicaragua market. Without posing as a settler of domestic brawls, for such meddlesomeness is seldom highly valued by the recipients of the favor, the Secretary of Commerce and Labor might offer some suggestions in the premises which would redound to the benefit of our fellow citizens and incidentally check the reign of despotism, bloodshed and outrage in a sorely afflicted country.

Much was expected of the widely-heralded investigating trip of Mr. Barrett, which finally fell through; but we doubt whether he could have seen and questioned those best qualified to speak of some aspects of the question. Where it is dangerous to exchange ordinary civilities when a Nicaraguan meets the United States consul on the streets of Managua, it is plain that the mild-mannered Mr. Barrett would find difficulty in learning from the natives anything more important than the state of the weather. Tyranny, riot and misrule are not government, as false witness is not evidence. The difficulty consists in sifting the testimony so that the truth may be seen, recognized as such and maintained. President Madriz has rejected the peace proposals of the Central American Court. The extremely delicate nature of the matter should prompt us to pray God to guide the administration in the sacred way of right.

The May issue of *The Catholic Mind* has been devoted to a compendium of the official records of the "Roosevelt incident" in Rome, and the best impartial, public comment on the facts why Col. Roosevelt had no audience with the Pope. The publication, which is now ready for distribution, thus preserves in handy form important data for easy future reference.

Apropos of the anti-Catholic agitation in England over the coronation oath, the remark of "An Anglican Clergyman in Spain," visiting the rector and students of the Irish College at Salamanca, is of interest: "It is to be lamented that he and they should be reduced to the necessity of seeking that protection in a foreign country to which they are entitled in their own. This kind of persecution is neither politic nor just." If this was true in the eighteenth century how much more so in the more enlightened twentieth.

The Abbé P. Veilleux, of the Cathedral of St. Germain, Rimouski, Que., after expressing his "ardent wishes for the diffusion of AMERICA," adds: "By its clear and concise articles this review renders very great service to readers whose leisure moments are few. And from this as well as from the point of view of the news it gives us from everywhere, it seems to me that AMERICA ought to be the review preferred by the parochial clergy, who have so little time to give to reading."

COLLEGES FOR CATHOLIC GIRLS.

Archbishop Farley has made the encouragement of progressive, practical Christian education in all its departments one of the dominant characteristics of his administration of the great Catholic community of New York. The latest notable incident in this direction is his determination that the Sisters of Charity, of which community he is the spiritual head, shall advance, this fall, the Academy of Mount St. Vincent-on-Hudson, to the rank of a college for girls, under the charter which it holds from the Regents of the University of the State of New York. The Sisters of St. Joseph, under the inspiration and encouragement of Bishop McDonnell, of Brooklyn, are also preparing to make a college of their beautifully-located school at Brentwood, Long Island. These two, with St. Angela's of the Ursulines at New Rochelle, and St. Elizabeth's among the garden demesnes of the New Jersey Oranges, will give to the metropolitan district, which the recent census will probably show now to contain more than three millions of Catholics, four Catholic colleges devoted to the higher education of its young women and chartered to award them the academic degrees.

It is among the things Catholic New York can feel proud of, that care for the proper education of its young women, the future mothers of its congregations, was always one of the first provisions of its spiritual chiefs. When the foundations of the early organization of the diocese were laid, in the opening of the last century, by the administrator, Father Anthony Kohlmann, S. J., he wrote: "I was always of the opinion that to cause religion to flourish in this country, three things are essentially necessary: first, a Catholic college for the education of the male youth; secondly, a nunnery for the education of young ladies; and thirdly, an orphan house conducted by nuns." He undertook to provide all three, the first by establishing the New York Literary Institution, where St. Patrick's Cathedral now stands on Fifth Avenue; the second by obtaining from Cork, Ireland, the services of three Ursuline nuns, Sisters de Chantal Walsh, M. Anne Fagan and M. Paul Fagan, who arrived in this city on April 9, 1812. He located them in "a very beautiful house * * * situate in a park of six acres of land and only six miles from the city * * * being within two miles of the Jesuits' College," as we learn from "The Memoirs of Miss Nano Nagle." This was in the present west side section then known as Bloomingdale.

But the school was not a success because these nuns could secure no accessions to their number, the financial burden of the undertaking and the more depressing fact that "the comforts of religion were afforded them only at uncertain and irregular intervals * * * And though within six miles of New York they were dependent on the casual visit of a passing clergyman for the most necessary ministrations of religion" (*op. cit.*). This was in the neighborhood of the present Fifty-ninth Street less than a hundred years ago! So after a three years' trial these Ursulines shut up their school, which then had twenty-nine pupils, several of them converts, and went back to Cork, on April 27, 1815. They have also left the curious record that: "The docility of their Irish pupils, their submission to authority and their reverence for those who were placed over them contrasted favorably and strongly with the assumption, pride and petulance which the name, and perhaps the reality of political independence was developing in the youthful character of America, and which in almost every instance interfered with the efficacy of their teaching" (*op. cit.*).

Why these good nuns framed this indictment against their New York pupils is not spread in detail on the records, but certainly their associates who followed after them at East Morrisania, in 1855, and later at Bedford Park and New Rochelle have had no such complaints to make.

When Mother Seton returned to New York after the death of her husband in Italy, she tried to earn her living teaching "in a pleasant dwelling two miles from the city." In a letter dated November 29, 1807, she gives the location: "Stuyvesant's Lane, Bowery, near St. Mark's church, two little houses joined, left hand; children the sign of the dwelling; no number"—but the project failed, owing mainly to the opposition of her relatives and former friends now alienated by her conversion.

Those two other famous converts, Mr. and Mrs. Virgil Horace Barber, when they came first to New York, opened a school in 1817 at No. 24 Vesey Street, under the patronage of Father Benedict J. Fenwick, S.J., who was in charge of St. Peter's. It lasted less than a year and then, obeying the call to a higher degree of perfection, father, mother and their five children went to Washington where all seven entered a religious life, the father and son becoming Jesuits, the mother and daughters members of the Visitation and Ursuline communities.

Another early effort to provide suitable Catholic education was that of the scholarly Father Felix Varela, pastor of Christ Church, in Ann Street, where, in August, 1828, he opened a school in the rear of No. 31, which, however, in the following year was moved to No. 25 John Street, two doors from Nassau. Girls were here instructed for \$2.50 per quarter in English grammar, orthography, arithmetic and geography with the use of maps and globes. Music, with the use of piano, was \$10 extra.

Next we have St. Joseph's Academy, started at No. 35 East Broadway by the Sisters of Charity in 1830. New York was then commencing the era of commercial prosperity that has since made the city the metropolis of the nation. The recent opening of the Erie canal had turned the trade of the great West and the interior to her docks, and quick recovery was being made from the long blight the war of 1812 and the Embargo Act had put on her trade and commerce. In the growing prosperity the Catholics then in the city shared, and this Academy was one of the results. "The principal object of the Sisters in offering their services to the public of the city," they declared, "is thoroughly to instruct those committed to their charge in religious principles, at the same time every attention will be paid to their morals and literary improvement."

"The course of instruction will embrace English orthography, grammar, composition, writing, practical and rational arithmetic, geography, history, drawing, painting on velvet, embroidery, plain and fancy needlework, French and music if wished. . . . Pupils of all denominations will be admitted. All books will be supplied at the school at stationery cost."

Tuition in the highest class was \$8 a quarter, and the extras were French, \$5, music, \$10, chenille embroidery, \$5, drawing and painting, \$5, stationery, 50 cents, fuel for the season, \$2.

These were the polite accomplishments of the well-bred young woman of the day. East Broadway was one of the most attractive residential streets of the city, and the adjoining section that now swarms with the polyglot mixture of Hebrews, Italians, Greeks and Chinese, was occupied by the comfortable homes of well-to-do native families, many of whom were Quakers.

On December 8, 1846, the New York Sisters of Charity organized themselves into a separate community with Sister Elizabeth Boyle as their first superior, the house at 35 East Broadway becoming its headquarters and novitiate. In the following year the historic farm house at McGown's Pass was purchased, and formally dedicated as the new convent and school of Mount St. Vincent, on May 2, 1847. It is described in the announcements made then as "situated in 107th Street between Fifth and Sixth Avenues, six miles from the city, and can be reached hourly by the railroad cars running to Harlem and Westchester, and by the stages of Harlem and Yorkville. The situation is extremely healthy, the scenery beautiful, the panoramic view extensive."

The school-year lasted from the first Monday in September to

the middle of July. Board and tuition cost \$150 a year, with music \$44, French \$20, and drawing and painting \$20 extra. "The course of studies," says the prospectus, "embraces the various branches of an elevated and solid education, together with an uninterrupted attention to form the manners and principles of the young ladies to habits of politeness, industry, neatness and order, while especial care will be taken to cultivate and nourish in their minds those principles of religion and virtue which alone can make education profitable."

About the same time the Ladies of the Sacred Heart had moved their school and convent from Ravenswood, Long Island, to its present location at Manhattanville, then described by them in their appeal for patronage as "about eight miles from the City of New York, in the vicinity of Harlem and Manhattanville. The site is elevated, healthy and beautiful. The buildings are erected in a handsome style. The grounds for recreation and promenade are neat and spacious, surrounded by shrubbery and pleasantly shaded by forest and grove trees. The Manhattanville and Bloomingdale stages will pass by the Sacred Heart, whenever there are passengers to or from the institution."

The famous Madame Hardey was the head of the community. Board and tuition cost \$250 a year, "postage, books, stationery and washing is charged to the parents." Music, drawing, painting, Spanish, German and Italian were also extra charges.

When the property of the Sisters of Charity at 107th Street was taken by the city to form part of Central Park, the Sisters of Charity purchased, for \$100,000, on December 20, 1856, Fort Hill Castle, an estate of fifty-five acres, the home of the great tragedian, Edwin Forrest, on the adornment of which he had spent a fortune. The new Mount St. Vincent was opened there in 1858 with this statement:

"The institute is delightfully situated at Fort Hill, Westchester County, on the east bank of the Hudson, about thirteen miles from New York and a mile and a half south of Yonkers. The beauty and sublimity of the scenery cannot be surpassed.

"Parents may rest satisfied that every attention consistent with the spirit of a firm but mild government will be paid to the comfort of the young ladies placed at this institution. Whilst the utmost care will be taken to nourish in their minds those principles of virtue and religion which alone can render education profitable." The rate of tuition was increased to \$180 a year.

These may be taken as fair examples of what has been done for the training of three generations of valiant women all over the country in similar institutions. It will be noticed that sociology, psychology pedagogy and various other supposed essentials of the present day "uplifting" educationalists had no place in any of their programs. Insistence was always prominent on the fact that, after a prudent array of literary factors assurance was added that the utmost care would be taken to nourish in the minds of the pupils "those principles of virtue and religion which alone can render education profitable."

But other times, other manners—in educational circles as well as everywhere else. So we have come to the woman's college, and to meet the demand of those who imagine that their girls must have academic degrees where academy medals and diplomas not so long ago sufficed, Catholic faculties and institutions are ready to grant them. What is best in the new ideals has been taken to augment the standards that centuries have shown to be essentials in a comprehensive educational programme, and all cemented firmly together by those "principles" the old-time schools declared so firmly and prominently "alone can render education profitable." The honorable monuments to the old-fashioned "Sisters' Schools" have been conspicuous in every centre in the land for a century. We need have no fear of the results that will come from their new women's colleges. The old order may change but the principles will not.

THOMAS F. MEEHAN.

LITERATURE

A Modern Chronicle. By WINSTON CHURCHILL. New York: The Macmillan Company.

Having sung in diverse strains arms and the man, Mr. Churchill in his latest volume takes for his theme a woman. The author certainly sticks to his text. He begins with Honora Leffingwell, and for five hundred and twenty-four pages, each of about three hundred and twenty-five words, he never loses sight of her. This, if you come to think of it, is something extraordinary. If there be any notable long novel in the English language which holds to the heroine chapter after chapter and page after page, the present writer has not seen it or cannot recall it. Thackeray, Dickens and Scott have given us studies of women, which the world will not willingly let die; but none of these great authors has found fit to start with her, continue with her and end with her.

In "A Modern Chronicle" there are no episodes. From an infant in arms to a woman of thirty, three times married, Honora Leffingwell-Spence-Chiltern-Irwin holds the centre of the stage. She is the star beside which all the lesser lights of the story most effectually pale their ineffectual fires. Mr. Winston Churchill is to be taken seriously. None of his books are pot-boilers. Critics who sneered at him some years ago are now in his presence crooking the pregnant knee. In the light, then, of Mr. Churchill's popularity and of the splendid work he has already done, it is but fair that we should give this "Modern Chronicle" a careful consideration.

Honora Leffingwell is the heroine. We know it, because the author tells us so. In the first chapter we find her dancing in the nurse's arms. She has been brought, an orphan of eighteen months, from across the seas. Her uncle and aunt of St. Louis, a childless couple of moderate means, adopt her. Honora grows up winning the love of everyone. The author proves her good looks by having every man she meets smitten with her charms. She gets, for instance, three proposals in one day. Even after she is married, men propose outright, or hint darkly that they would like to do so.

Honora, taught from early childhood to appreciate fine clothes, goes at the age of eighteen to a fashionable school in the East. She does not return. Making a stay, while still a schoolgirl, at the summer house of Mrs. Holt, she selects and marries wealth in the person of a Mr. Spence, as against nobility represented by a French count, and character by Peter Irwin of St. Louis. Honora discovers presently that Spence is not so wealthy as she surmised. As Spence goes on by devious ways to the acquiring of money, Honora becomes disgusted with commercialism: the fine house and splendid rooms are filled with the echo of the ticker.

Her tenderness of conscience, however, has its callosities. She thinks nothing of encouraging the attentions of other men. Skating on thin ice, indeed, seems to be her commonest diversion. The ice breaks occasionally, and it is a wonder that she does not go through sooner. There comes to her, after a few years of married life, a veritable viking in the shape of a Mr. Chiltern. Honora has taken for her principle that she has but one life to live, and, therefore, she must get the most out of it. Wherefore, she coolly leaves her husband for the viking, and goes out West to wait for her divorce. She tells Spence that if he had loved her passionately things might have been different. Mr. Churchill does his best to make Honora dignified in her waiting. It is hard to preserve delicacy and refinement with the trail of the divorce court smirching the pages. Peter Irwin's visit to her as she awaits the legal separation is one of the finest passages in the book.

He calls her intended husband a scoundrel, and he speaks the truth.

The marriage comes tripping upon the heels of the divorce. For a time all goes well with the passionate Chiltern, him of the broad estates and the bluest blood, and the no less passionate Honora. The world, nevertheless, to which they both belong, sets its face against them; and in a few months, moreover, Honora discovers that her idol has feet of clay. The situation, going from bad to worse, is relieved by the violent death of Chiltern. Honora hides herself in Paris, and after five years, at the age of thirty, Peter Irwin, the most decent character in the story, comes and takes her to his own.

Such, in brief, is Mr. Churchill's latest story. In going through it one is thrown into very bad company—divorcees, men about town, cynics and the idle rich. At bottom they are all Socialists. They have but one life to live and they are going to get the most out of it. As for Honora Leffingwell, she is accorded so much attention that one is obliged to make some attempt at classifying her. She is, it may be said, an American Becky Sharp brought up to date. Becky was an adventuress from the moment she entered the home of the Sedleys; Honora, from the day she set foot in the house of the Worths. Becky won her way by her charms; Honora by her beauty. Becky chose the line of least resistance; so, too, did Honora Leffingwell. Both were thoroughly selfish.

But there are great and striking differences. Thackeray does not make a heroine of the famous Becky Sharp. While he causes us to realize her power over men, he never for a moment brings us to side with Becky in her schemings. Even while we admire her cleverness, we are laughing at her. Here Mr. Churchill fails to rise to his opportunities. He does not hold the mirror up to nature. Having resolved to make Honora his heroine—and treating her as the heroine is the cardinal error of "A Modern Chronicle"—his sense of humor fails him whenever he has to speak directly of Honora. When he has to do with the other characters—the climbers, the cynics, the fast set—he has some objectivity—he shows them as they are. But for Honora Leffingwell he is always subjective. He puts himself in her place. It had been better art, then, had Honora told her story in the first person.

Honora, throughout the lengthy biography, never by any chance rises to any great climax. Compare the finest passages in the book with Becky's encounter with her husband when he came unexpectedly upon her and Lord Steyne. Thackeray makes us realize the cleverness and charm of Becky: Mr. Churchill, in Honora's regard, would have us take his word.

As to the ethics of "A Modern Chronicle," one is reminded, on reading it, of the temperance orator addressing a crowd of sailors. He begins by dilating on the lure and pleasure of drink, and so successful was he that by the time he got to the rebuttal, three-fourths of his audience were thronging the nearby saloons.

At the end, Mr. Churchill seems to side with the upholders of the marital bond. But almost to the last chapters of his Chronicle he will have nine out of ten women readers (and to the women is Mr. Churchill addressing himself) in entire accord and sympathy with the much-married Honora. The book, whatever the author intended, seems to make for the propagation of divorce. Nor does it throw any further light upon the fast set of to-day than has been afforded us by "The House of Mirth" and similar volumes.

Finally, the question arises: Was it worth Mr. Churchill's while to bestow so much time and attention upon Honora Leffingwell? Has he shown a sense of proportion? To us the answer seems obvious. He has raised a tempest to drown

a fly; and the fly, in the person of Honora Leffingwell, was not drowned after all.

FRANCIS J. FINN, S.J.

Akademische Vorträge, Die Exercitienwahrheiten. By HEINRICH BRUDERS, S.J., Dr. phil., et theol., Privatdozent für Dogmengeschichte an der Universität Innsbruck. Pp. x-483. Innsbruck: Felician Rauch, 1910. (Price, \$1.)

In a recent number of AMERICA we recommended a book of a philosophico-apologetical character, offered by a professor of the Innsbruck theological faculty as a contribution to the defensive armament of the Catholic university student against the attacks of modern liberalism and scepticism, attacks which are nowhere more virulent than in the universities themselves. (See AMERICA for January 29, 1910, p. 428.) The excellent work now under review is another contribution to that armament, but its aim is ascetical rather than philosophical. During the last decade in Germany and Austria the crying need of a special pastoral care of Catholic students at the universities has been repeatedly proposed and urged in Catholic assemblies of all kinds, and has been, besides, the subject of frequent and earnest discussion in university circles themselves, and not without many encouraging results. Father Bruders' book has arisen out of this need, and while he recognizes that no book can ever be a substitute for the intelligent and enthusiastic guidance of a zealous priest, he realizes vividly what an important role the written word plays in the religious education of the student, who by the essential demands of his vocation is continually thrown back upon books as his guides and counsellors in every department of knowledge. In this book he will find such a guide and counsellor in a development of the "Spiritual Exercises" of St. Ignatius, originating in university circles, and especially designed to meet the spiritual needs of university students.

It is, to our knowledge, the first time a development of the "Exercises" with this specific aim has been published. One recognizes, both from the general character of the work and in many of the details throughout, that the author has had a long experience with university students, and that his intercourse with them has begotten a deep understanding of, and a warm sympathy for, their peculiar needs. The point of view is at times that of law, at times that of history, and the unity of the whole is preserved by the one aim, to make the "Exercises" an all-absorbing philosophy of life. As the preface notes, any and every special department of knowledge is made for the student into a philosophy of life, with the result that in a large number of cases he unconsciously loses his grip on the supernatural and religion ceases to exert any attraction on him. The attempt is made here so to present the "Exercises" that the student will realize that the results of scientific research in any department whatever are in exquisite and perfect harmony with the Great Truths, and that advance in scientific eminence does not demand a corresponding advance in scepticism or agnosticism.

If the specific aim of the book is new, the carrying out of that aim is no less so. Real practical piety manifests itself in the reception of the Sacraments. Against the Sacrament of Penance especially, nowadays, the attacks of radicalism are often directed. For this reason the history of this Sacrament is developed in four conferences, with the result that it becomes clear that, objectively considered, the penitential discipline of the Church was never in the Church's history milder than it is at present. The meditations on the Foundation, on Nazareth, on the Prodigal Son, on authority, on the Sanction of Authority, are also new in their plan and execution. In fact, every familiar detail of the "Exercises" is presented in a new light, history, and especially the history of dogma, being continually requisitioned to furnish a striking illustration or proof in a way that cannot fail to be effective. There is a tone of joy throughout; the service of God is to be a service of joy, the rallying-cry in the battle against sin: "*Servite Domino in letitia.*" M. J. A.

The Magical Message According to Ioannes (St. John the Divine), commonly called the Gospel according to (St.) John. 8vo. pp. 227. By JAMES M. PRYSE. New York: The Theosophical Publishing Company, 1909.

To review this work with sympathy for its claims, one must needs be a theosophist. In a subtitle Mr. Pryse claims to have produced a "verbatim translation from the Greek done in modern English;" he has given us rather a theosophical interpretation of the Fourth Gospel. The start must be made with him, else he goes on alone. To Mr. Pryse the Gospel of St. John has no literal meaning at all, but only an esoteric and a mystical meaning. That mystical meaning is the history of the purification of the soul; the historicity of the person of Christ is cast to the winds of fancy. The Gospel, or Evangel, is a "magical message"—not a message of wonder-working, but a message of the wisdom of the Magi. The wisdom of the Magi is read in the language of the signs of the zodiac. The seven planets give seven magical meanings of each of the four Gospels. One of these seven meanings is worked out for us by the author. What a hodge-podge the seven must be! In this pseudo-psycho-physiological rendering of the Gospel story a wonderful evangelical metamorphosis results. The Sea of Tiberias is the ether of the brain; the Iordanos is the vital force in the spinal chord; the Dead Sea pertains to generation; Galilaia is the spiritual body; Samareia is the psychic body; Ioudaia is the physical body; and so on through a maze of heart centres and brain centres and sidereal bodies and what-not-else of theosophical esoteric cult.

To us Catholics this is all worse than nonsense; it is blasphemous. No proof is given of any statement; yet the inspired Word of God is juggled with as if it were some cryptogram which only the theosophist could make out. The so-called translation reads like so much blasphemy to one who is not a theosophist. "I lustrate in water," says John the Baptist; "this Anointed is he who lustrates in the pure Breath." Such is a specimen of this arbitrary and ridiculous attempt to translate the Gospel into an esoteric and a theosophic magical message. The foot notes follow the lines of interpretation which we have pointed out. We can see nothing to recommend the book except the fact that it gives Catholic priests an insight into the methods of theosophy. Literature like this is, of course, forbidden by the Church, but the essential dullness of it will supplement the prohibitions of the Index, so far as its popularity is concerned. It is a good book to review in

order to show how the human mind can go knocking about wildly after it leaves the orbit of Truth.

WALTER DRUM, S.J.

Heroes of the Faith. By DOM BEDE CAMM, O.S.B. New York: Benziger Brothers. Price, 80 cents net.

The glorious record of an ancient and honorable family, with which every Catholic may justly claim kinship, is here portrayed for us by the illustrious Benedictine. Selecting some of the valiant witnesses to the Truth during the darkest of England's dark days, he pictures them with all that deftness and enthusiasm of which he long since gave proofs. In "Heroes of the Faith" we find fresh inspiration to bless God that we are of the household of those heroes, that spiritual ties, closer and stronger than those of blood, knit us to them. In dwelling on their heroic lives we are studying the glories of our own kindred—another incentive for us to live worthy of the faith to which they gave such undaunted testimony.

BOOKS RECEIVED

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann. Vol. IV. 891-999. St. Louis: B. Herder. Net \$3.00.
The Picturesque St. Lawrence. By Clifton Johnson. New York: The Macmillan Company. Net \$1.25.
Theories of Knowledge. Absolutism, Pragmatism, Realism. Stonyhurst Philosophical Series. By Leslie J. Walker, S.J., M.A. New York: Longmans, Green & Co. Net \$2.25.
Certitude: A Study in Philosophy. Pamphlet. By Rev. Aloysius Rother, S.J. St. Louis: St. Louis University.
A Handbook of Practical Economics. By J. Schrijvers, C.S.S.R. Translated from the French by F. M. Capes. St. Louis: B. Herder. Net \$1.35.
Principles of Political Economy. By John Stuart Mill. New York: Longmans, Green & Co.
Astronomical Essays. By the Rev. George V. Leahy, S.T.L. Boston: Washington Press. Net \$1.00.
French Secondary Schools. An Account of the Origin, Development and Present Organization of Secondary Education in France. By Frederic Ernest Farrington, Ph.D. New York: Longmans, Green & Co. Net \$2.50.
The Christ Child. By M. C. Olivia Keiley. Washington, D. C.: Darby Printing Co.
The Boys of St. Batt's. By R. P. Garrold, S.J. New York: Benziger Bros. Net 80 cents.
The Formation of Character. By Ernest R. Hull, S.J. London: Sands & Co. Net 15 cents.

German Publication:
Kirchen Musikalisches Jahrbuch. Begründet von Dr. F. H. Haberl. Herausgegeben von Dr. Karl Weinmann. New York: Frederick Pustet & Co. Net \$1.25.

Spanish Publication:
Luz Y Amor. Guia Espiritual Para Todos Los Estados. Por el Padre Justo F. Garcia. St. Louis: B. Herder. Net 95 cents.

Reviews and Magazines

A sympathetic article on Bolivia appears in *Le Correspondant* for April 25, from the pen of Prince Louis of Orleans and Braganza. It might well be styled Bolivia's "Halcyon Days," for he portrays the transformation that has taken place in the country during the past years of peace after almost a century of revolutionary uprisings, guerrilla warfare and general political unrest. The immense mineral wealth of the

country and its high altitude prompted one enthusiastic Frenchman to liken it to a silver table with supports of gold. With 10,000 silver mines still awaiting capital and roads for their proper exploitation, Bolivia already ranks third in the production of the white metal.

The prince finds points of resemblance between the Russians and the Bolivians—great intellectuality and a praiseworthy curiosity to learn, the latter quality depending on the "splendid isolation" of the two countries from the rest of the civilized world, for what the steppes do for the Russian, towering mountains do for the Bolivian. The Jesuit college at La Paz is patronized by the first families of the republic. The Rev. Prosper Malzieu, S.J., the President, praises the talent of the young Bolivians, but regrets their almost excessive fondness for literature, art and ethics to the virtual exclusion of those studies of a practical nature, which, while demanding more labor from the students, would make them much more useful citizens. With a population of 2,500,000, all theoretically equal before the law, the management of public affairs is not shared by the two million Indians and inferior half-breeds, who are mere hewers of wood and drawers of water. The earnest efforts of the present administration to attract immigration, to develop agriculture and to improve education are proofs of an enlightened public spirit.

Among other weighty articles in *Razon y Fe* for May is P. Villada's views of the parliamentary elections. What we Americans humbly confess that we cannot grasp is how a petty, though noisy, band of demagogues can carry elections in Spain or elsewhere in the face of a safe and sane majority of the electors. Are the rank and file of the electors so safe, so sane? We know that a single word, which a high-minded patriot refused to utter, would have precipitated a bloody, fratricidal struggle among us in 1877, yet no vital constitutional principle was in danger of disappearing forever from our political field. Anti-religious and Catholic, Revolutionary and Traditional, Monarchical and Republican—these are the interests brought face to face in the unbloody battle of ballots. Señor Canalejas, the present Premier, has the merit of frankness, if no other: "I propose to follow an advanced and very radical policy in social and religious problems." Lerroux, who, with his French blood, throbs with French radicalism, is out with all his banners in favor of Canalejas. We know his aims, for they have been bellowed from the housetops: Subjugation of the Church, suppression of the religious Orders, neutral schools (that is, uncolored with religion) as the official schools. In the face of these threatened calamities, what will the Spanish electorate do?

EDUCATION

"Should further legislation provide for physical examination in private and parochial schools?" is a problem propounded by a pamphlet just issued by the Bureau of Municipal Research, New York City, for promoting interest in public school efficiency. To the thousands who pay little attention to the fact that the public school system of America is reaching out more and more into the home, and influencing the daily life of the people in material ways, this latest pamphlet may prove an eye-opener. Whatever one may think regarding this latter day development of the system—and there are many who oppose it for the best of ethical reasons,—the fact is made startlingly evident that the State Legislatures of the country are being diligently canvassed in favor of such legislation.

The purpose is to secure the enactment of measures which will bring school officials into very close relations with the home in matters hitherto commonly regarded as entirely out of the province of school administration. Recent reports emanating from New York City's Superintendent show to what length the project is already carried in some municipalities. The most extreme legislation to-day is found in Indiana, which declares that the children of Indianapolis must have physical examinations, and sets aside for that purpose fifty cents on every \$100 of taxable property. It includes for examination children of all grades in private schools and kindergartens and parochial schools. It were well that those who consider this legislation an invasion of private rights, and an unwise paternalism, begin to pay attention to the movement. Unfair imposition of burdens has been made before, because of easy-going neglect on the part of those who should have been vigilant.

The current number of the *Educational Review* contains a paper on Moral Conditions in Ohio Colleges. The author confesses that his article is based "upon replies to a questionnaire prepared and sent out by President Welch of Ohio Wesleyan University." The report was probably sought for in order that conditions in Ohio Colleges might be compared with statements made by Mr. Birdseye, who has been rather insistent in the sharp fire of criticism he levels at the colleges of the country because of the moral conditions which he has found prevalent in them. The general trend of statements the critic makes may be gathered from a remark in his "Reorganization of our Colleges." He says, when studying the subject of college vice: "When I had gathered my proofs together, I was appalled at what I had found in many institutions."

The *Educational Review* article is not so satisfactory a comparison with Mr. Birdseye's statement of conditions as one would wish it to be. Probably the point which will attract a Catholic's attention most of all is the absence of the name of any Catholic college from the list of those whose administrative heads were requested to send in a reply to the questionnaire. The fact is noteworthy since there are in Ohio a number of flourishing Catholic colleges. Naturally this absence explains what a Catholic must call a deplorable omission in the response to the question, "What does your college do to show its disapproval of these things" (certain student vices concerning which information is sought)? Not one of the institutions questioned suggests recourse to a remedy based upon religious duty. Only a Catholic teacher can describe the helpful aid he has had at hand in training young men, in the efficiency of the practices of the Catholic religion.

Prayer, habits of devotion, above all confession and Communion give the on supreme help which makes the struggle against vicious inclinations a fairly easy one to the Catholic student who avails himself of their strength.

Marquette University, Milwaukee, Wis., announces that its Summer School session will begin June 27 next and continue to August 22. Classes will be held in all courses daily except Saturday. The purpose of the University in organizing this eight weeks' course during the vacation months is to meet the needs of deserving students whose occupations during the year prevent their attendance at the regular sessions of the University, and to give opportunity as well to more ambitious students to make more rapid progress by extra work. For the present only such courses will be offered as will be helpful to the students who take them, either in the way of preparation for college entrance or as part credit towards a degree. The courses outlined in the announcement comprise work in ancient and modern languages, history, mathematics and science. Rev. John J. McCormick, S.J., Dean of the School of Arts, will be the Director of the Summer School.

The Princeton Tutors' Association, an organization of undergraduates who coach delinquent students in making up back work, or in working off the penalty of extra hours for excessive absences from classroom exercises, has issued an interesting report for the past year. Evidently Princeton has had a large number of delinquents of one or the other sort within the year, since the total sum earned by student tutors is set down as \$14,000. The report shows that some of the tutors, earning nearly

\$1,000 each, were enabled to thus meet their entire expenses in the University.

Speaking of education in Argentina, *The Southern Cross*, of Buenos Aires, has a highly commendatory word for Don Bosco's Fathers, who are so actively engaged in industrial education:

"The Argentine Republic owes a heavy debt of gratitude to the Salesian Fathers who are cooperating with such splendid success in the building of the Nation. We have heard a great deal of talk lately about industrial education, but the only place in which this class of education has been an undoubted success and has borne golden fruit is in the Salesian schools. There are about thirty Salesian schools in the country, in which all trades are taught, and in which, moreover, the boys have the advantage of a sound moral training which leaves an indelible impress upon their minds. In this country, where a great portion of the press is barely tolerant of, if not hostile to everything in any way associated with the Church, Catholic schools receive very little fair-play. The work done by the Salesians, however, has won recognition from many quarters, and it is with pleasure we find the leading Argentine paper praising it and recommending the Salesian schools of arts and trades to the attention of Government and to the provincial Executives."

The Senate of the Irish National University met May 5, thirty-five members being present out of a total of thirty-nine, to discuss the question of subjects for matriculation. Most Reverend Archbishop Walsh, the Chancellor, presided. It was decided that five subjects should be selected from the groups: (1) Latin or Greek; (2) Irish or any modern language, including Dutch; (3) English or History and Geography; (4) Mathematics and Natural Philosophy (5) any other subject. A rider was carried on the motion of Mr. Gwynne, M.P., that every Irish-born student who had not presented Irish matriculation, should attend during his undergraduate course lectures on Irish language, Literature and History, and satisfy the professors of these subjects in his knowledge thereof. A motion by Dr. Douglas Hyde that Irish should be made compulsory for matriculation in 1913 was declared out of order, and postponed for the consideration of the Board of Studies in July.

At the annual meeting of the alumni of the North American College, Rome, held in Baltimore, Buffalo was selected as the next place of meeting, and these officers were elected: Rev. Edmund F. Gibbons, superintendent of Buffalo parochial schools, President; Rev. John O'Hern, of Roches-

ter, Vice-President; Rev. Thomas McGee, of Fall River, Mass., Treasurer; Rev. John O'Toole, of New York, Historian.

SOCIOLOGY

The following is the substance of a timely article on Catholic settlement work in Brooklyn, contributed by Miss Grace O'Brien to the *Survey* of May 7th:

"St. Helen's Settlement, the chief centre of activity of the Catholic Settlement Association, is the outcome of a sewing class for children organized several years ago by the Very Reverend Monsignor William J. White, D.D., Supervisor of Catholic Charities in Brooklyn. It has clearly seemed a responsibility resting upon American Catholics who obviously have an understanding of the religious problems involved, to assume a share in the assimilation of these future citizens. The Italians in the main are extremists in religion. They have always swung from Catholicism to Atheism, from conservatism to anarchy. Hence the law-abiding influence of the Roman Catholic faith, with its insistence upon recognition of all legitimate authority is, if only from a purely civic standpoint, a telling factor in the contest against the destructive tendencies to which the immigrant, cut off from the restraining forces of his native environment, is subjected.

"Most Italian children attend the public schools, where necessarily they can receive no religious instruction. They tend in consequence to grow up in an attitude of indifference to religion. It has no part in their Americanism. The perverted patriotism they thus develop is responsible in part for much of the lawlessness some of them have exhibited. Liberty is wrongly interpreted, law and order are disregarded, and undeserved condemnation is brought upon one of the most courteous, kindly people existent.

"In view of the conditions just outlined, there seemed to be an opportunity for an organization which, while conserving the constructive forces the Italians bring as a heritage, should strive to guide them toward a truer understanding of the fundamentally Christian character of American ideals.

"St. Helen's has been established one year and has as yet no resident workers. All its activities are directed by a committee of volunteers. Classes have been organized in sewing, cooking, metal work, choral singing; mandolin and violin instruction is given, social clubs for young girls have been formed and a kindergarten is in process of formation.

In the parishes of St. Anne's, in Front Street, the Visitation in Richards Street and the Assumption in Cranberry Street, in all of which there is a foreign population,

the rectors allow the use of the parish schools for work in settlement directions. At times when the schools are not in session Italians and Spaniards are encouraged to come for lessons in English, for mothers' meetings, sewing classes and various kinds of social assemblage. The families are visited by the workers of the special committee assigned to the parish. The Settlement Association has co-operated with the Tuberculosis Committee in the sale of the Christmas stamps, the Children's Christmas Committee, the District Nursing Committee, the French Nursing Sisters and the St. Vincent de Paul Society.

"The association aims to build up the main house, St. Helen's, and to carry on the work in the parishes where the rectors see the need for it through committees formed for the purpose, using temporarily the parochial schools as meeting places.

"While social service in the Catholic Church antedates the Middle Ages, the methods used have varied with changing conditions. The settlement movement, calling as it does very largely upon the citizens who heretofore never joined the nursing or teaching orders of monks or nuns, when united with the spirit of social responsibility has not yet been taken up very generally by Catholics. But a constantly increasing number are coming to recognize in this modern expression of social reform a spirit akin to that of the gentle Saint of Assisi, whose wide sense of brotherhood claimed even the elements of nature. With the Franciscan inspiration and the church organization to aid in the practical upholding of these ideals, the outlook for a far-reaching influence for social betterment is encouraging."

"Outraged nature wreaks her own revenge" is the conclusion of Dr. Max Schlapp, of the New York Academy of Medicine, who establishes a connection between a low birth rate and feeble-mindedness or insanity among children. The oft-repeated fallacy that a falling off in the births makes for and marks an improvement in the race receives a set-back not on religious or moral grounds, but on purely natural principles. Dr. Schlapp establishes his conclusions on a study of the subject which embraces the past fifty years.

The Textile Conference held at Memphis, Tenn., in April, adopted resolutions in favor of compulsory education and the extension and strict application of laws against child-labor. The principal speakers on the conservation of child life were Mrs. Florence Kelly, of New York, Miss Barnard, State Commissioner of Charities, Oklahoma, and Miss Jeanne Gordon, of

New Orleans, who warned parents against yielding to the whims of stage-struck children. The "white slave traffic" was largely supplied by the great number of young girls on the stage, who when sent adrift, as they usually are, have no reputable means of livelihood.

ECONOMICS

One hears from time to time of the great development of British Columbia, Canada's Province on the Pacific, but its distance makes it hard to realize what this means. Let us give some history to illustrate it. Long ago, somewhere about 1850, the Hudson's Bay Company discovered coal near its station at Nanaimo, Vancouver Island. Practical miners were brought from England to work it, and among these was Robert Dunsmuir. After some time the Nanaimo mine passed into the hands of the Vancouver Coal Company, and Robert Dunsmuir ceased to be connected with it. He had his eyes open, however, and while wandering in the bush about three miles north of the original pit, he discovered a broad vein of coal which his experience told him was far superior to what had hitherto been mined. He kept his secret until in 1870 he succeeded in interesting in it the Admiral on the station, Rear-Admiral Farquhar, and Commander Egerton and Lieutenant Diggle, of the British gunboat Boxer, the last especially being a man of considerable means. They formed the Wellington Colliery Company, and, as they were able to work the face of the seam by means of an incline, began putting out coal which soon commanded the Pacific Coast market for steam and domestic use. The Admiral and Commander Egerton, satisfied with their profits, sold out to their other partners, who formed the firm of Dunsmuir, Diggle & Co. to continue the business. After a few years Lieutenant Diggle sold out to Dunsmuir for, it is said, \$300,000. The development of the mines was maintained. New pits were opened, and the export increased year by year. Some time ago they were offered, according to report, to the Canadian Pacific Railway for \$3,000,000 and refused. Now Messrs. McKenzie & Mann, of the Canada Northern Railway, have bought them for \$9,000,000, and are raising money by a bond issue in the London market for their further development.

The decline in the export of food stuffs continues. During April, as compared with the same period of last year, it was especially noticeable in meat and dairy products of which the value was \$6,603,846, against \$12,193,632, and in cattle, hogs and sheep \$184,374, against \$1,576,343. In comparing these figures the rise in prices must not be overlooked. Wheat alone shows an

increase, the export for April, 1910, being 2,669,408 bushels against 509,929 bushels in the same month of 1909. It must be remarked, however, that owing to reduced rates granted Canadian shippers, a great deal of Canadian wheat has gone out through American ports during April of this year.

A preliminary estimate by the United States Geological Survey fixes a gain for the year 1909 of 20% in the production of Portland cement over the year 1908. The net output was 10,227,000 barrels, at a value of \$8,557,000. The production of natural cement showed a falling off of 100,000 barrels with an increase of 160,646 barrels in the case of Puzzolan cement.

SCIENCE

Yate, a wood native to western Australia, has been shown to be the stoutest of all known woods. It is possessed of an average tensile strength of 24,000 pounds to the square inch, the equal of ordinary cast iron. Specimens are on record that have withstood a pressure of nearly 18 tons to the square inch, equalling that of wrought iron.

The United States Senate has just passed the Frye bill providing that all ocean-going steamers, carrying fifty passengers or more, be equipped with radio-communicating apparatus.

The use of wireless in sea service has passed the experimental stage. It now remains to demonstrate its practicability in land service. The largest experiment is to be made by the Union Pacific Railroad, along whose lines stations are put at distances of approximately 100 miles apart. The breaking down of the telegraph systems of the West during the winter months has somewhat interfered with traffic, and it is expected that the wireless will put an end to such difficulties.

Prof. Morehouse, while observing the comet on May 1st, noticed a short bright tail projecting toward the sun. Two bright rays bordered the outer part of this sector. The nucleus was surrounded, on the sun side, with distinct nebulous sheaths. This later phenomenon recalls the observation of Smyth made in 1835 and recorded in the following terms:—

"Oct. 10. The Comet in this evening's examination presented an extraordinary phenomenon. The brush, fan, or gleam of light, before mentioned, was clearly perceptible issuing from the nucleus, which was now about 17" in diameter, and shooting into the coma; the glances at times being very strong, and of a different aspect from the other parts of the luminosity.

On viewing this appearance it was impossible not to recall the strange drawing of the "luminous sector," which is given by Hevelius in his *Annus Climactericus* as the representation of Halley's Comet in 1682, and which has been considered as a distortion."

* * *

By way of a concluding word to an interesting catalogue of the auroral displays, ranging over the years 1897 to 1910, Prof. Barnard, of the Yerkes Observatory, remarks:—

"I will not here go into the discussion of the connection between solar disturbances (as indicated alone by great sun spots) and the aurora. This does not lie within my province. It may not be out of the way to state, however, that such a connection does not at present seem to be clearly established in all cases. I have within the past ten years or so frequently noted solar spots so large as to be visible to the unaided eye. These have not always been closely associated with auroral displays. A most striking instance of this kind was shown in the case of a large naked-eye sun-spot on and about December 29, 1909. A careful record on every clear night about this time failed to show any evidence of aurora. Indeed this prolonged absence of auroras (up to the latter part of January, 1910), would have been noticeable without the incentive of the large sun-spot to look for them."

* * *

Weighing a whiff of gas is the latest triumph of the chemical laboratory. A scale sensitive to the seven thousand millionth part of an ounce has been designed and perfected by Sir William Ramsay, of University College, London. The beam of the balance is made of fused silica, thus combining minimum weight with comparatively fair tensile strength, and at the same time eliminating to a great extent thermal errors. The tray is suspended from the beam by a fibre of fused silica, of a diameter less than that of a cobweb. The displacement of the beam is indicated by means of a mirror on which is focused a pencil of light, which in turn is reflected on a black graduated scale, at a distance of six feet from the balance.

F. TONDORF, S.J.

The Philippine Weather Bureau of Manila, conducted by the Jesuit Fathers, proposes to establish wireless telegraph stations at the auxiliary meteorological stations of Mt. Miranda, and at Santo Domingo de Basco on the Island of Batan. Thus the Bureau, which has a world-wide reputation for exactness in forecasting typhoons, will be able to give still more timely warnings of their approach to vessels navigating the China Seas.

ECCLESIASTICAL NEWS

AMERICA has received from the office of the Apostolic Delegation a copy of the decree regarding the secrecy to be observed by all those who, directly and indirectly, have aught to do with the selection and forwarding of the names of candidates submitted to Rome for episcopal sees in the United States. The obligation of the secret, which is affirmed to be *sub gravi*, is declared in the decree to arise from the dignity of such an ecclesiastical election, from the important nature of the business involved, from proper reverence for the judgment of the Roman Pontiff, to which the names are submitted, and finally from a sense of fitting justice to the candidates themselves.

The International Catholic Truth Society has received several letters from devoted priests in the Southern and Western States appealing for Catholic literature. There are thousands of Catholic families scattered far and wide in Texas and Georgia, the Dakotas and the Carolinas, to whom Catholic periodical literature would be welcome and beneficial. The zealous missionary, with all his endeavors, can visit these isolated members of his flock but two or three times a year. A word of doctrine, an explanation of some puzzling news item or press comment, an account of the doings of their brethren in other parts of the land would give them subjects for thought and prayer during the long interval when there is no Mass, no sermon and no Sacrament.

An earnest appeal is made to readers of papers and periodicals to co-operate with the I. C. T. S. in supplying this want. The Society will furnish the name and address of a person who will gladly receive whatever reading matter one is willing to dispose of. The only expense incurred will be that of the postage stamp on the weekly or monthly which may be forwarded after it has been read. Communications should be addressed to the International Catholic Truth Society, Brooklyn, N. Y.

However Methodism fares elsewhere, writes T. L. M. in the *Liverpool Catholic Times*, it is declining in England. The facts are decidedly depressing for Methodists. The Wesleyan Methodist Connexion gives it a total of full membership as 483,595, a decrease of 2,267. Last year there was a falling off of 1,444. In 1908 the decrease was 4,224, and in 1907 it was 2,034; so that in four years the total reduction has been 9,969. There has been a like decline in the number of persons on trial for membership, the total for four years being 10,098. It is likewise noted that the Church of England has suffered. Its connection with the State gives it, of course, great advantages

over other Protestant bodies. Yet the census of church attendance taken by the Daily News some years ago showed that it was losing ground in London, and the census carried out by the Liverpool *Daily Post* bore similar testimony as to the condition of Anglicans in that city.

Toledo with the adjacent territory in Ohio is to be taken from Cleveland and formed into a new diocese.

Boston has been selected as the place of meeting for the fortieth annual National Convention of the Catholic Total Abstinence Union of America, with the cordial approval of Archbishop O'Connell. The date is August 9-13.

On May 17 Bishop Alerding, of Fort Wayne, dedicated the new chapel of St. Joseph's College, Rensselaer, Ind. The institution, conducted by the Fathers of the Precious Blood, was opened in 1891 with 54 names on the student list; now there are over 250 attending collegiate, commercial and normal classes. The new brick chapel, seating capacity 600, is the climax of the progressive development of this institution for Catholic boys, which is recognized as an educational power in the State.

On May 10, Rev. Dr. John B. MacGinley was consecrated at Philadelphia, Bishop of Nueva Caceres in the Philippines, making the third bishop Philadelphia has sent to our island possessions.

The beautiful Peace Palace, the gift of Andrew Carnegie, was among the buildings destroyed at the recent earthquake at Cartago, Costa Rica. Many students of the College of the Salesian Fathers were killed. Only three of them, it is reported, escaped uninjured.

OBITUARY

Rev. Joseph Goiffon, the oldest priest in the Archdiocese of St. Paul, died on May 6, in his eighty-sixth year at Hugo, Minn. He was born at Ain, France, and came to the Northwest in 1857 and was enrolled among the priests of the diocese. In the winter of 1860, while making a journey from St. Paul to his mission in what is now the northern section of North Dakota, he was overtaken by a blizzard, and so badly frozen that his left leg and half his right foot had to be amputated. In spite of these injuries he recovered and served valiantly on the mission for a number of years, until age compelled him to retire from active work and spend his last days in quiet preparation for the end. At his funeral Archbishop Ireland paid an affectionate tribute to his beautiful life and unostentatious suffering in his zeal for the salvation of souls.

"Father Daniel McErlane, prison worker and philanthropist, died in St. Louis after an illness of many years. He was sixty-two years old." This is the brief press announcement of the death of a priest who, for twenty-five years past, has been a well-known charity worker in the city institutions in St. Louis. Born in Ireland, Feb. 29, 1848, Father McErlane came to this country to enter the novitiate of the Society of Jesus, Florissant, Mo., on Dec. 9, 1867. Following the usual training of the Jesuits he was ordained in Woodstock in 1881, and a few years later was appointed director of studies in the College of St. Mary's, St. Marys, Kansas. In 1885 he was named President of the College, a peculiarly fitting appointment, since Father McErlane as young Professor and as priest had been intimately associated with its development from a pioneer Indian school. Ill-health frustrated the hopes which his eminent abilities had led superiors to build upon his administration, and he was early obliged to retire from the presidency of the college. After a year spent in the South, Father McErlane was sent to St. Louis where he was stationed until his death on May 10. His health did not permit a resumption of college work, for which he was signally well equipped, and he turned his thoughts to the active charity of parochial duties. Circumstances led him into close contact with the needs of the unfortunates in the city institutions of St. Louis, and he was speedily so immersed in the diligent service his sympathy inspired in their direction, that he gradually withdrew from all other occupations to devote himself almost exclusively to prison and hospital work. Father McErlane's characteristic was an unselfish and limitless charity. His helpful influence will be missed by the poor and the outcast among whom he labored with apostolic energy in these twenty-five years. That he might have won distinguished place in another line of activity, the several little brochures he published give evidence. He had a singularly keen mind, and his popular exposition of the teachings of the Church in these booklets won for him a consideration entirely apart from the love and esteem his unlagging zeal in his life-work assured him.

LETTERS TO THE EDITOR

REBUKING ANTI-CATHOLIC PUBLICATIONS.

To the Editor of AMERICA:

You have shown up the *Literary Digest* in its true colors in your issue of April 30th. Through curiosity I became a subscriber to that publication. There was much information to be gathered from its columns, but after giving a fair view of an event in which Catholics were interested in one issue, one must expect his Catholic sense

to be wounded in the next. I paid my subscription up to date, and said that if the editor was prepared to consult a competent Catholic in future issues, when there should be a question on which Catholics were anxious to be informed, I would continue to be a subscriber; if not so disposed to treat his many Catholic subscribers I asked him to send me no more issues, not even those for which I paid. From that day I ceased to be afflicted with the *Digest's* biased and bilious views.

But I am not yet satisfied, for priests and Catholic laymen of my acquaintance subscribe for it. Why should any one subscribe for a paper which attacks his most cherished views? Why do not our Catholic Societies reprimand it as the Catholic Federation has reproved *McClure's* for its Ferrer article?

I pray for AMERICA's success. It is a power for good. It is so much after the Holy Father's ideal for Catholic publications. Of course, I could not do without it.

D. J. R.

The following letter from the Rev. L. L. Conrardy, missionary in the Far East, contradicts the report sent out recently by the Associated Press that he is dying of leprosy in China:

St. Joseph's Leper Island,
Kouangtong.
March 8, 1910.

To the Editor of AMERICA:

I have received your excellent weekly, AMERICA, punctually every week. I am always looking for it with pleasure, specially so that it is the only paper I am getting from the States or elsewhere.

Since I came back among the lepers, at the end of November last, my health has been improving all along, and now I am in better health than for several years past, at least the last ten. Although near seventy I am always busy all day long. I wish that they were much longer, then I should have time to read outside of my daily and ordinary work. All the society I have are the lepers. Every evening I gather the men in one ward and together we recite our prayers and then they read aloud; one asks the questions and the others answer out of the little Catechism—in Chinese, of course.

Not one here who can speak a blessed word of English, or any other European language.

I know very little of Chinese yet; it is quite difficult at my age and with no one to help me and teach me. But, thank God, my health is now good and I hope to work for and among the Chinese lepers a number of years, God knows.

Wishing you my best wish and your paper an ever-increasing circulation, as it is a great power for good,

L. L. CONRADY.